GEO. BERT DUNFEE
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Thomas Longe

NAVIGATION SPIRITUALIZED;

OR A

NEW COMPASS

FOR

SEAMEN,

CONSISTING OF XXXII *POINTS*;

OF { PLEASANT OBSERVATIONS,
PROFITABLE APPLICATIONS,
and SERIOUS REFLECTIONS,

ALL CONCLUDED WITH SO MANY SPIRITUAL POEMS.

BY *JOHN FLAVEL*,

MINISTER OF THE GOSPEL AT DARTMOUTH IN ENGLAND.

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SPIRITUALIZED

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A NEW COMPASS FOR SEAMEN,

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All to conclude with so many Spiritual POEMS.

What good might seamen get, if once they were
But heavenly minded? If they could but steer
The christian's course, the soul might then enjoy
Sweet peace, they might like seas o'erflow with joy.
Were God, our all, how would our comforts double
Upon us! thus the seas of all our trouble
Would be divinely sweet: men should endeavour
To see God now, and be with him forever.

TO ALL

Masters, Mariners, and Seamen.

SIRS,

I FIND it storyed of *Anacharsis*, that when one asked him, whether the living or the dead were more? He returned this answer, *You must*

firſt tell me (ſaith he) *in which number I muſt place ſeamen*; intimating thereby, that ſeamen are as it were, a third ſort of perſons, to be numbered neither with the living nor the dead; their lives hanging continually in ſuſpence before them. And it was anciently accounted the moſt deſperate employment, and they little better than loſt men that uſed the ſeas. "Through all my life *(ſaith Ariſtotle)* three things do eſpecially repent me: Firſt, That ever I revealed a ſecret to a woman. Secondly, That ever I remained one day without a will. Thirdly, That ever I went to any place by ſea, whether I might have gone by land. Nothing *(ſaith another)* is more miſerable, than to ſee a virtuous and worthy perſon upon the ſea." And although cuſtom, and the great improvement of the art of navigation, have made it leſs formidable now, yet you are no further from death than you are from the waters, which is but a remove of two or three inches. Now you that border ſo nigh upon the confines of death and eternity every moment, may well be ſuppoſed to be men of ſingular piety and ſerious: for nothing compoſes the heart more to ſuch a frame, than the lively apprehenſions of eternity do: and none have greater external advantages for that, than you have. But alas! for the generality, What ſort of men are more ungodly, and ſtupidly inſenſible of eternal concernments? Living for the moſt part, as if they had made a covenant with death, and with hell were at an agreement. It was an ancient ſaying, "Qui neſcit orare, diſcat navigare." He that knows not how to pray, let him go to ſea. But we may ſay now, (alas, that we may ſay ſo in times of greater light) He that would learn to be profane, to drink, and ſwear, and diſhonour God, let him go to ſea. As

for prayer, it is a rare thing among ſeamen, they count that a needleſs buſineſs: they ſee the prophane and vile delivered as well as others; and therefore, What profit is there if they pray unto him? Mal. 3. 4. As I remember, I have read of a profane ſoldier, who was heard ſwearing, though he ſtood in a place of great danger; and when one that ſtood by him warned him, ſaying, "Fellow-ſoldier, do not ſwear, the bullets flie;" he anſwered "They that ſwear come off as well as they that pray." Soon after a ſhot hit him and down he fell. Plato diligently admoniſhed all men to avoid the ſea; "For (ſaith he) it is the ſchool-maſter of all vice and diſhoneſty." Sirs! it is a very ſad conſideration to me, that you who float upon the great deeps, in whoſe bottom ſo many thouſand poor miſerable creatures lie, whoſe ſins have ſunk them down not only into the bottom of the ſea, but of hell alſo, whither divine vengeance hath purſued them: That you (I ſay) who daily float, and hover over them, and have the roaring waves and billows that ſwallowed them up, gaping for you at the next prey, ſhould be no more affected with theſe things. Oh what a terrible voice doth God utter in the ſtorms! "It breaks the ceders, ſhakes the wilderneſs, makes the hinds to calve," Pſa. xxix. 5. And can it not ſhake your hearts. This voice of the Lord is full of majeſty, but his voice in the word is more efficacious and powerful, Heb. iv. 12. To convince and rip up the heart. This word is exalted above all his name. Pſa. cxxxviii. 3. And if it cannot awaken you, it is no wonder you remain ſecure and dead, when the Lord utters his voice in the moſt dreadful ſtorms and tempeſts. But if neither the voice of God uttered in his dreadful works, or in his glorious goſpel, can effectually a-

waken and rouze, there is an *Euroclidon*, a fearful ſtorm coming, which will ſo awaken your ſouls, as that they ſhall never ſleep any more. Pſa. xii. 6. "Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: This is the portion of their cup." You that have been at ſea in the moſt violent ſtorms, never felt ſuch a ſtorm as this, and the Lord grant you never may; no calm ſhall follow this ſtorm. There are ſome among you, that, I am perſuaded, do truly fear that God in whoſe hand their life and breath is: Men that fear an oath, and are an honour to their profeſſion; who drive a trade for *heaven*, and are diligent to ſecure the happineſs of their immortal ſouls, in the inſurance-office above: but for the generality, alas! they mind none of theſe things. How many of you are coaſting to and fro, from one country to another? But never think of that *heavenly* country above, nor how you may get the merchandize thereof, which is better than the gold of *Ophir*. How oft do you tremble to ſee the foaming waves dance about you, and waſh over you? yet conſider not how terrible it will be to have all the waves and billows of God's wrath to go over your ſouls, and that for ever. How glad are you, after you have been long toſſed upon the ocean, to deſcry land. And how yare and eagerly do you look out for it? Who yet never had your hearts warmed with the conſideration of that joy which ſhall be among the *ſaints*, when they arrive at the *heavenly ſtrand*, and ſet foot on the ſhore of glory.

O Sirs! I beg of you, if you have any regard to thoſe precious immortal ſouls of yours, which are alſo imbarqued for *eternity*, whether all winds blow them, and will quickly be at their port of heaven or hell, that you will ſeriouſly mind theſe things,

and learn to ſteer your courſe to heaven, and improve all winds (I mean opportunities and means) to waft you thither.

Here you venture life and liberty, run through many difficulties and dangers, and all to compaſs a periſhing treaſure; yet how often do you return diſappointed in your deſigns? Or if not, yet it is but a fading ſhort-lived inheritance, which like the flowing tide, for a little while, covers the ſhore, and then returns, and leaves it naked and dry again: And are not everlaſting treaſures worth venturing for? Good ſouls, be wiſe for eternity: I here preſent you with the fruit of a few ſpare hours, redeemed for your ſakes, from my other ſtudies and employments, which I have put into a new dreſs and mode. I have endeavoured to clothe ſpiritual matters in your own dialect and phraſes, that they might be the more intelligible to you; and added ſome pious poems, with which the ſeveral chapters are concluded, trying by all means to aſſault your ſeveral affections, and as the Apoſtle ſpeaks, *to catch you with guile.* I can ſay nothing of it; I know it cannot be without its manifold imperfections, ſince I am conſcious of ſo many in myſelf: Only this I will adventure to ſay of it, That how defective or empty ſoever it be in other reſpects, yet it is ſtuffed and filled with much true love to, and earneſt deſires after the ſalvation and proſperity of your ſouls. And for the other defects that attend it, I have only two things to offer, in way of excuſe: It is the firſt eſſay that ever I made in this kind, wherein I had no precedent: And it was haſtened, for your ſakes, too ſoon out of my hands, that it might be ready to wait upon you, when you undertake your next voyage; ſo that I could not reviſe and poliſh it. Nor indeed was I ſollicitous above the

ſtile, I conſider, I write not for critical and learned perſons: My deſign is not to pleaſe your fancies any further than I might thereby get any advantage to profit your ſouls. I will not once queſtion your welcome reception of it: If God ſhall bleſs theſe meditations to the converſion of any one among you, you will be the gainers, and my heart ſhall rejoice, even mine. How comfortably ſhould we ſhake hands with you, when you go abroad, were we perſwaded your ſouls were intereſted in Chriſt, and ſecured from periſhing, in the new covenant? What life would it put into our prayers for you, when you are abroad, to think that Jeſus Chriſt is interceeding for you in heaven, whilſt we are your remembrancers here on earth? How quiet would our hearts be when your are abroad in ſtorms; did we know you had a ſpecial intereſt in him whom winds and ſeas obey? To conclude, what joy would it be to your godly relations, to ſee you return new creatures? Doubtleſs more than if you came home laden with the riches of both *Indies*.

Come, Sirs! ſet the heavenly *Jeruſalem* upon the point of your *new Compaſs*; make all the ſail you can for it; and the Lord give you a proſperous gale, and a ſafe arrival in that land of reſt.

So prays

Your moſt Affectionate Friend
to ſerve you in Soul-Concernments.

JOHN FLAVEL.

IMPRIMATURE.

Geo. Strandling, *S T. P. Rev. in Christo Pat. D. Gilb. de Archiepisc. Cant. a Sac. Domest.*

Ex. Æd. Lamb. Dec. 14, 1663.

To every *Seaman* ſailing Heaven-ward.

INGENIOUS SEAMAN.

THE art of navigation, by which Iſlands eſpecially are enriched, and preſerved in ſafety from forenſical invaſions; and the wonderful works of God in the great deep, and foreign nations are moſt delightfully and fully beheld, &c. is an art of exquiſite excellency, ingenuity, rarity, and mirability: But the *Art of Spiritual Navigation* is the art of arts. It is a gallant thing to be able to carry a ſhip richly laden round the world: But it is much more gallant to carry a ſoul (that rich loading, a pearl of more worth than all the merchandiſe of the world) in a body (that is liable to leaks and bruiſes as any ſhip is) through the ſea of this world (which is as unſtable as water, and hath the ſame briniſh taſte and ſalt guſt which the waters of the ſea have) ſafe to heaven (the beſt haven) ſo as to avoid ſplitting upon any ſoul ſinking rocks, or ſtriking upon any ſoul drowning ſands. The art of natural navigation is a very great myſtery; but the art of ſpiritual navigation is by much a greater myſtery. Human wiſdom may teach us to carry a ſhip to the *Indies*; but the wiſdom only that is from above can teach us to ſteer our courſe aright

to the *haven* of *happineſs*. This art is purely of *divine revelation*. The truth is, *divinity* (the doctrine of living to God) is nothing elſe but the *art of ſoul-navigation*, revealed from heaven. A meer man can carry a ſhip to any deſired port in all the world, but no meer man can carry a ſoul to heaven. He muſt be a ſaint, he muſt be a divine (ſo all ſaints are) that can be a pilot to carry a ſoul to the *fair haven in Emanual's land*. The art of natural navigation is wonderfully improved ſince the coming of *Chriſt*, before which time (if there be truth in *hiſtory*) the uſe of the *loadſtone* was never known in the world; and before the virtue of that was revealed unto the mariner, it is unſpeakable with what uncertain wandrings ſeamen floated here and there, rather than ſailed the right and direct way. Sure I am, the art of ſpiritual navigation is wonderfully improved ſince the coming of Chriſt: it oweth its cleareſt and fulleſt diſcovery to the coming of Chriſt. This art of arts is now perfectly revealed in the Scriptures of the Old and New Teſtament; but the rules thereof are diſperſed up and down therein. The collecting and methodizing of the ſame, cannot but be a work very uſeful unto ſouls: Though when all is done, there is an abſolute neceſſity of the teachings of the Spirit, and of the anointing that is from above, to make ſouls *artiſts* in ſailing heavenward. The ingenious author of the Chriſtian's Compaſs, or the Mariners Companion, makes three parts of this art (as the ſchool men of divinity,) viz. *Speculative*, *Practical*, and *Affectionate*. The principal things neceſſary to be known by a ſpiritual ſeaman, in order to the ſteering rightly and ſafely to the *port* of happineſs, he reduceth to four heads, anſwerable to the four general points of the Compaſs; making

God our *North*; *Chriſt* our *Eaſt*, *Holineſs* our *South*, and *Death* our *Weſt* points. Concerning God, we muſt know, 1. That he is, Heb. xi. 6. And that there is but one God, 1 Cor. viii. 5, 6. 2. That this God is that ſupreme good, in the enjoyment of whom all true happineſs lies. Pſa. iv. 6, 7. Mat. v. 8,——18, 20. 3. That (life eternal lying in God, and he being incomprehenſible and inconceivable in eſſence, as being a Spirit) our beſt way to eye him is in his attributes, Exod. xxxiv. 5, 6, 7. And work, Rom. i. 20. And eſpecially in his Son, 2 Cor. iv. 6, 4. That as God is a Spirit, ſo our chiefeſt, yea, only way of knowing, enjoying, ſerving, and walking with him, is in the ſpirit likewiſe, John iv. 24. Concerning Chriſt we muſt know, 1. That he is the true Sun which ariſeth upon the world, by which all are enlightned, John i. ix. Mal. iii. 2. Luke i. 78, 79. 2. That God alone is in him, reconciling himſelf to the world, 2 Cor. v. 19. 1 Cor. i. 30. John xiv. 6. 3. That Jeſus Chriſt is only made ours by the union and indwelling of himſelf in us through the ſpirit, 1. Cor. ii. 9, 10, and 6, 17. John xvi. 8, 9. 1 Cor. xii. 3, 13. 4. That the way of the ſpirit's uniting us to Chriſt, is by an act of power on his part, and by an act of faith on our parts, John iii. 16. laſt 5, 29. Eph. iii. 17. Concerning holineſs, we muſt know, 1. That whoever is in Chriſt is a new creature, 2 Cor. v. 17. 1 Cor. vi. 11. 2. Holineſs, is the ſouls higheſt luſtre, Exod. xv. 11. When we come to perfection in holineſs, then is our ſun at the height in us. 3. Holineſs, is Chriſt filling the ſoul; Chriſt our ſun is at higheſt in our hearts, when they are moſt holy. 4. This holineſs is that which is directly oppoſite to ſin: ſin eclipſes holineſs, and holineſs ſcatters ſin, Heb. vii. 26.

Phil. ii. 15. 2 Pet. iii. 11. Concerning death, we must know, 1. Death is certain: the sun of our life will set in death; when our days come about to this western-point, it will be night, Heb. ix. 27. Psa. xlxi. 7, 9. 2. If we die in our sins out of Christ, we are undone forever, Job. viii. 24. Phil. i. 21. 3. It is our benighting to die, but it is not our annihilation, 1 Cor. xv. Rev. xx. 12. 4. After death comes judgment; all that die shall arise to be judged, either for life or death the second time, Heb. ix. 27. Mat. xxv. Heb. vi. 2. These four heads, and the particulars under them are as necessary to be known in spiritual navigation, as the four points of the compass are in natural navigation. The things which we ought to do, in order to our arrival to our happiness, our author makes as many as there are points in the compass. And for an help to memory, we may begin every particular with initial known letters on the points of the compass. 1. North. Never stir or steer any course, but by light from God, Psa. cxix. 105. Isa. viii. 10. 2. N. b. E. Never enter upon any design, but such as tends towards Christ, Acts x. 43. 3. N. N. E. Note nothing enviously, which thrives without God, Psa. lxxiii. 12, 13. 4. N. E. b. N. Never enterprize not warrantable courses, to procure any the most prized or conceited advantages, 1 Tim. vi. 9, 10. 5. N. N. E. Now entertain the sacred commands of God, if hereafter thou expect the sovereign consolations of God, Psa. cxix. 48, 6. N. E. b. E. Never esteem *Egypt's* treasures so much, as for them to forsake the people of God, Heb. 11. 26. 7. E. N. E. Err not, Especially in soul affairs, James i. 16. 1 Tim. xix. 20. 2 Tim. ii. 18, 8. E. b. N. Eschew nothing but sin, 1 Pet. iii. 11. Job

i. 7. 8—31, 34. 9. E. Eſtabliſh thy heart with grace, Heb. xiii. 9. 10. E. b. S. Eye Sanctity in every action, 1 Pet. i. 15. Zech. xiv. 29. 11. E. S. E. Ever ſtrive earneſtly to live under, and to improve the means of grace. 12. S. E. b. E. Suffer every evil puniſhment of ſorrow, rather than leave the ways of Chriſt and Grace. 13. S. E. Sigh earneſtly for more enjoyments of Chriſt. 14. S. E. b. S. Seek ever more ſome evidences of Chriſt in you the hope of glory. 15. S. S. E. Still ſet eternity before you, in regard of enjoying Jeſus Chriſt, John xvii. 24. 16. S. b. E. Settle ever in your ſoul, as a principle which you will never depart from, that holineſs and true happineſs are in Chriſt and by Chriſt. 17. S. Set thyſelf always as before the Lord, Pſa. xvi. 8. Acts ii. 25. 18. S. b. W. See weakneſs haſtning thee to death, even when thou art at the higheſt pitch or point. 19. S. S. W. See ſin which is the ſting of death, as taken away by Chriſt, 1 Cor. xv. 55, 56. 20. S. W. b. S. Store up wiſely ſome proviſions every day for your dying day. 21. S. W. Set worldly things under your feet, before death come to look you in the face. 22. S. W. b. W. Still weigh and watch with loins girded and lamps trimmed, Luke xii. 35, 36. 37. 23. W. S. W. Weigh ſoul-works, and all in the balance of the ſanctuary. 24, W. b. S. Walk in ſweet communion with Chriſt here, and ſo thou maiſt die in peace, Luke ii. 29. 25. Weſt. Whatſoever thy condition be in this world, eye God as the diſpoſer of it, and therein be contented, Phil. iv. 11. 26. W. b. N. Walk not according to the courſe of the moſt, but after the example of the beſt. 27. W. N. W. Weigh not what men ſpeak or think of thee, ſo God approve thee, 2 Chro. x. 18. Rom. ii. 28, 29.

28. N. W. b. W. Never wink at, but watch against ſmall ſins, nor neglect little duties, Eph. v. 15. 29. N. W. Never wiſh raſhly for death, nor love life too inordinately, Job iii. 4. 30. N. W. b. N. Now work nimbly ere night come, John xii. 35, 36. Eccl. 9. 17. 31. N. N. W. Name nothing when thou pleadeſt with God for thy ſoul, but Chriſt and free grace, Dan. 9. 17. 32. N. b. W. Now welcome Chriſt, if at death thou wilt be welcomed by Chriſt. A tender, quick, enlivened and enlighted conſcience, is the only point upon which we muſt erect theſe practical rules of our chriſtian compaſs, Heb. xiii. 1. 2 Cor. i. 12. Our memory, that is the box in which this compaſs muſt be kept, in which theſe rules muſt be treaſured, that we may be as ready and expert in them, as the mariner is in his ſea compaſs. So much for the ſpeculative and practical parts of the art of ſoul-ſpiritual-navigation. The affectionate part doth principally lie in the ſecret motions or movings of the ſoul towards God, in the affections which are raiſed and warmed, and eſpecially appear active in meditation: meditation being as it were the limbeck or ſtill in which the affections heat and melt, and as it were drop ſweet ſpiritual waters. The affectionate author of the chriſtian compaſs doth indeed, in the third and laſt part of his undertaking, hint at ſeveral meditations which the ſpiritual ſeaman is to be acquainted with, unto which thou haſt an excellent ſupplement in this *new compays for ſeamen.* This collection is prefixt, that at once thou mayeſt view all the compaſſes (both the ſpeculative, practical, and affectionate) by which thou muſt ſteer heavenward. What further ſhall be added by way of preface, is not to commend this new compaſs,

which indeed (2 Cor. iii. 1.) needs no *ſuſtaticon epiſtolon*, *Letters of commendation*, or any panegyrick to uſher it unto any honeſt heart: but to ſtir up all, eſpecially ſeamen, to make conſcience of uſing ſuch choice helps for the promoting the ſanctification and ſalvation of their ſouls, for the making of them as dexterous in the art of ſpiritual navigation, as any of them are in the art of natural navigation. Conſider therefore,

1. What rich merchandize thy ſoul is. Chriſt aſſures us, one ſoul is more worth than all the world. The Lord Jeſus doth as it were put the whole world in one ſcale, and one ſoul in the other, and the world is found too light, Mat. xvi. 26. Shouldſt thou by ſkill in natural navigation carry ſafe all the treaſures of the *Indies* into thine own port, yea, gain the whole world, and for want of ſkill in ſpiritual navigation loſe thy ſoul, thou wouldſt be the greateſt loſer in the world. So far wilt thou be from profiting by any of thy ſea voyages. There is a plain *meioſis* in thoſe words of Chriſt, *What is a man profited if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* More is meant, than is ſpoken.

2. What a leaking veſſel thy body is, in which this unſpeakable inconceivable rich treaſure, thy ſoul, is embarked! O the many diſeaſes and diſtempers in the humours and paſſions, that thy body is ſubject to! It is above 2000 years ago, that there have been reckoned up 300 names of diſeaſes; and there be many under one name, and many nameleſs, which poſe the phyſicians not only how to cure them, but how to call them. And for the affections and paſſions

Eraſmi Chiliad, p. 299.

The ſmalleſt Pore is a Leak Wide enough to let in Death, and ſink thy Veſſel.

of the mind, the diſtempers of them are no leſs deadly to ſome, than the diſeaſes of the body. But beſides theſe internal cauſes, there are many external cauſes of leaks in this veſſel, as * poiſonous malignities, wrathful hoſtilities, and caſual miſhaps; very ſmall matters may be of great moment to the ſinking of this veſſel. The leaſt Gnat in the Air may choak one, as it did *Adrian*, a Pope of *Rome*; a little hair in milk may ſtrangle one, as it did a counſellor in *Rome*; a little ſtone of a raiſin may ſtop ones breath as it did the poetical Poet *Anacreon*. Thus you ſee what a leaking Veſſel you ſail in. Now the more leaky any ſhip is, the more need there is of ſkill to ſteer wiſely.

3. Conſider what a dangerous Sea the World is, in which thy ſoul is to ſail in the leaking ſhip of thy body. As there are not more changes in the Sea, than are in the world being only conſtant in inconſtancy, *The faſhion of this world paſſeth away*, 1 Cor. vii. 31. ſo there are not more dangers in the ſeas for ſhips, than there are in the world for ſouls. In this world ſouls meet with Rocks and ſands, *Syrens* and Pirates. Worldly temptations, worldly luſt, and worldly company cauſe many to *drown themſelves in perdition*, 1 Tim. vi. 9. The very things of this world endanger our ſouls. By worldly objects we ſoon grow worldly. It is hard to touch pitch, and not be defiled. The luſts of this world ſtain our glory, and the men of this world polute all they converſe with. A man that keeps company with the men of this world, is like him that walketh in the Sun, tanned inſenſibly. Thus

C

* In Nubia, quæ eſt Æthiopia, venenum eſt cujus grani unias decima pars hominem, vel unum granum decem homines, *Dan. Senert* Hypom. Phyſ. Cap. 2. p. 47.

you have hinted the dangerouſneſs of the Sea, wherein you are to ſail. Now, the more dangerous the Sea is, the more requiſite it is the ſailor be an artiſt.

4. Conſider, what if through want of ſkill in the heavenly Art of Spiritual Navigation, thou ſhouldſt not ſteer thy Courſe aright! I will inſtance only in two conſequents thereof. 1 Thou ſhalt arrive at the heaven of happineſs. 2 Thou ſhalt be drowned in the Ocean of God's wrath. As true as the word of God is true; as ſure as the Heavens are over thy head, and the Earth under thy feet; as ſure as thou yet liveſt and breatheſt in this Air; ſo true and certain it is, thou ſhalt never enter into heaven, but ſink into the depth of the bottomleſs pit. Am I not herein a meſſenger of the ſaddeſt tidings that ever yet thy Ears did hear? Poſſibly now thou makeſt a light matter of theſe things, becauſe thou doſt not know what it is to miſs of heaven, and what it is for ever to lie under the wrath of God: but hereafter thou wilt know fully, what it is to have thy ſoul loſt eternally, ſo loſt, as that God's mercies, and all the good there is in Chriſt, ſhall never ſave it; and as God hath ſet and ordered things, can never ſave it. Hereafter thou wilt be perfectly ſenſible of the good that thou mighteſt have had, and of the evil that ſhall be upon thee (this is God's peculiar prerogative, to make a Creature as ſenſible of miſery as he pleaſeth,) then thou wilt have other thoughts of theſe things than now thou haſt. Then the thoughts of thy mind ſhall be buſied about thy loſt Condition, both as to the pain of loſs, and pain of ſenſe; ſo that thou ſhalt not be able to take any eaſe any moment: then, that thy

Ignis Gehennæ lucebit miſeris, ut videant, unde doleant. *Inſid. de ſum. bon. l.* 1.

torments may be increaſed, thy knowledge, the truth of thy apprehenſions, yea, the ſtrength of them, ſhall be increaſed; thou ſhalt have true and deep apprehenſions of the greatneſs of that good that thou ſhalt miſs of, and of that evil which thou ſhalt procure unto thy ſelf; and then thou ſhalt not be able to chooſe, but to apply all thy loſs, all thy miſery to thy ſelf, which will force thee to roar out, O my loſs! O my miſery! O my unconceivable unrecoverable loſs and miſery! Yea, for the increaſing of thy torments, thy affections and memory ſhall be enlarged: O that, to prevent that loſs and memory ſhall be enlarged: O that, to prevent that loſs and miſery, theſe things may now be known and laid to heart! O that blind Underſtanding, a ſtupid judgment, a bribed conſcience, a hard heart, a bad memory, may no longer make heaven and hell to ſeem but trifles to thee! Thou wilt then eaſily be perſwaded to make it thy main buſineſs here, to become an artiſt in *ſpiritual navigation*. But to ſhut up this preface, I ſhall briefly acquaint *Seamen*, why they ſhould of all others, be men of ſingular piety and heavenlineſs, and therefore more than ordinarily ſtudy the heavenly art of *ſpiritual Navigation*. O that *Seamen* would therefore conſider,

1. How nigh they border upon the confines of death and eternity every moment. There is but a ſtep, but an inch or two between them and their graves continually. The next guſt may over-ſet them; the next wave may ſwallow them up. In one place lies lurking dangerous rocks, in another perilous ſands, and every where ſtormy winds, ready to deſtroy them. Well may the *Seamen* cry out, *Ego craſtinum non habui*: I have not had a morrow in my hands theſe many years. Should

Terror ubique tremor, timor undeq, & undiq; terrari. *Ovi.*

not they then be extraordinary ſerious and heavenly continually? Certainly (as the reverend Author of this *New Compaſs* well obſerves) nothing more compoſeth the heart to ſuch a frame than the lively apprehenſions of eternity do: and none have greater external advantages for that, than *Seamen* have.

2. Conſider (*Seamen*) what extraordinary help you have by the book of the creature; the whole creation is God's voice, it is God's excellent hand-writing, or the Sacred Scriptures of the Moſt High to teach us much of God, and what reaſons we have to bewail our rebellion againſt God, and to make conſcience of obeying God only, naturally and continually. The heavens, the earth, the waters are the three great leaves of this Book of God, and all the creatures are ſo many lines in thoſe leaves. All that learn not to fear and ſerve God by the help of this book will be left inexcuſable, *Rom.* i. 20. How inexcuſable then will ignorant and ungodly *Seamen* be? *Seamen* ſhould in this reſpect, be the beſt Scholars in the Lord's School, ſeeing they do more, than others, ſee the works of the Lord, and his wonders in the great deep, Pſal. cvii. 24.

Mundi creatio eſt Scriptura Dei, *Clemens.* Univerſus mundus eſt deus explicatus.

3. Conſider how often, you are nearer heaven than any people in the world. *They mount up to heaven*, Pſal. cvii. 26. It has been ſaid of an ungodly miniſter, who contradicted his preaching in his life and converſation, That it was pity he ſhould ever come out of the pulpit, becauſe he was there as near heaven as ever he would be. Shall it be ſaid of you, upon the ſame account, That 'tis pity you ſhould come down from the high towering waves of the ſea? Should not *Seamen*, that in ſtormy weather have their feet (as it were) upon the

battlements of heaven, look down upon all earthly happineſs in this world but as baſe, wateriſh, and worthleſs? The great cities of *Campania* ſeem but ſmall cottages to them that ſtand on the *Alpes*. Should not *Seamen*, that ſo often mount up to heaven, make it their main buſineſs here, once at laſt to get into heaven? What *(ſeamen)* ſhall you only go to heaven againſt your wills? When *ſeamen* mount up to heaven in a ſtorm, the *Pſalmiſt* tells us, that *their ſouls are melted becauſe of trouble.* O that you were continually as unwilling to go to hell, as you are in a ſtorm to go to heaven!

4. And laſtly, Conſider what engagements lye upon you to be ſingularly holy, from your ſingular deliverances & ſalvations. They that go down to the ſea in ſhips, are ſometimes in the valley of the ſhadow of death, by reaſon of the ſpringing of perilous leaks; and yet miraculouſly delivered, either by ſome wonderful ſtopping of the leak, or by God's ſending ſome ſhips within their ſight, when they have been far out of ſight of any land; or by his bringing their near periſhing ſhips ſafe to ſhore. Sometimes they have been in very great danger of being taken by pirates, yet wonderfully preſerved, either by God's calming of the winds in that part of the ſea where the Pirates have ſailed, or by giving the poor purſued ſhip a ſtrong gale of wind to run away from their purſuers; or by ſinking the Pirates, &c. Sometimes their ſhips have been caſt away, & yet they themſelves wonderfully got ſafe to ſhore upon planks, yards, maſts, &c. I might be endleſs in enumerating their deliverances from drowning, from burning, from ſlavery, &c. Sure *(ſeamen)* your extraordinary ſalvations lie more than ordinary engagements upon you, to praiſe, love, fear, obey and truſt in your ſaviour and deliverer. I have read, that

the enthralled *Greeks* were ſo affected with their liberty, procured by *Flaminius* the *Roman* general, that their ſhrill acclamations of *Soter, Soter, A Saviour, a Saviour*, made the very birds fall down from the heavens aſtoniſhed. O how ſhould *ſeamen* be affected with their *ſea-deliverances!* Many that have been delivered from *Turkiſh ſlavery*, have vowed to be ſervants to their *Redeemers* all the days of their lives. Ah, Sirs, will you not be more than ordinarily God's ſervants all the days of your lives. Seeing you have been ſo oft, ſo wonderfully redeemed from death itſelf by him? Verily, do what you can, you will die in God's debt. *As for me, God forbid, that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. xii. 23, 24. That by the peruſal of this ſhort and ſweet treatiſe, wherein the judicious and ingenious author hath well mixed *utile dulci*, profit and pleaſure, you may learn the good and right way, even to fear the Lord, and ſerve him in truth with all your hearts, conſidering how great things he hath done for you: This is the hearty prayer of

Your cordial Friend, earneſtly deſirous of a proſperous Voyage for your precious and immortal Souls. *T. M.*

THE AUTHOR TO THE READER.

" WHEN dewy-cheeck'd *Aurora* doth diſplay
" Her curtains, to let in the new-born day,
" Her heavenly face looks red, as if it were
" Dy'd with a modeſt bluſh, 'twixt ſhame and fear.
" *Sol* makes her bluſh, ſuſpecting that he will
" Scorch ſome too much, and others leave to chill,
" With ſuch a bluſh, my little new-born book
" Goes out of hand, ſuſpecting ſome may look
" Upon it with contempt, while others raiſe
" So mean a piece too high, by flattering praiſe.
" Its beauty cannot make its father dote ;
" 'Tis a poor babe, clad in a ſea-green coat.
" Its gone from me too young, and now is run
" To ſea, among the tribe of *Zebulon*.
" Go, little book, thou many friends wilt find
" Among that tribe, who will be very kind ;
" And many of them care of thee will take,
" Both for thy own, and for thy father's ſake.
" Heaven ſave it from the dangerous ſtorms and guſts
" That will be rais'd againſt it by men's luſts.
" Guilt makes men angry, anger is a ſtorm ;
" But ſacred truth's thy ſhelter, fear no harm.
" On times, on perſons, no reflections found ;
" Though with reflection few books more abound.
" Go, little book, I have much more to ſay,
" But ſea-men call for thee, thou muſt away.
" Yet ere you have it, grant me one requeſt ;
" Pray do not keep it priſoner in your cheſt."

A NEW COMPASS FOR SEAMEN,

OR

NAVIGATION

SPIRITUALIZED.

CHAP. I.

The launching of a ship plainly sets forth
Our double state, by first and second birth.

OBSERVATION.

NO sooner is a ship built, launched, rigged, victualled, and manned, but she is presently sent out into the boisterous ocean, where she is never at rest, but continually fluctuating, tossing and labouring, until she be either overwhelmed and wrecked, in the sea, or through age, knocks and bruises, grows leaky and unserviceable; and so is hauled up, and ript abroad.

APPLICATION.

No ſooner come we into the world as men, or as chriſtians, by a natural, or ſupernatural birth; but thus we are toſt upon a ſea of troubles, Job. v. 7. *Yet man is born to trouble, as ſparks flie upwards.* The ſpark no ſooner comes out of the fire, but it flies up naturally; it needs not any external force, help, or guidance, but aſcends from a principle in itſelf: So naturally, ſo eaſily, doth trouble riſe out of ſin. There is *radically* all the miſery, anguiſh, and trouble in the world, in our corrupt natures. As the ſpark lies cloſe hid in the coals, ſo doth miſery in ſin: Every ſin draws a rod after it. And theſe ſorrows and troubles fall not only on the body, in thoſe breaches, flaws, deformities, pains, aches, diſeaſes to which it is ſubject, which are but the groans of dying nature, and its crumbling, by degrees, into duſt again; but on all our imployments and callings alſo, Gen. iii. 17, 18, 19. Theſe are full of pain, trouble, and diſappointment. Hag. i. 6. We earn wages, and put it into a bag with holes, and diſquiet ourſelves in vain; all our relations are full of trouble. The apoſtle ſpeaking to thoſe that marry, ſaith, 1 Cor. vii. 28. *Such ſhall have trouble in the fleſh.* Upon which words one glaſſeth thus: Fleſh and trouble are married together, whether we marry or no: But they that are married, marry with, and match into new troubles: All relations have their burdens, as well as their comforts. It were endleſs to enumerate the ſorrows of this kind and yet the troubles of the body, are but the body of troubles: The ſpirit of the curſe falls upon the

See Mr. *Hall's* Care Cloth.

ſpiritual and nobleſt part of man. The ſoul and body, like to *Ezekial's* roll, are written full with ſorrows, both within and without. So that we make the ſame report of our lives, when we come to die, that old *Jacob* made before *Pharaoh*, Gen. xlvii. 9. *Few and evil have the days of the years of our lives been. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun? For all his days are ſorrows and his travel grief, yea, his heart taketh no reſt in the night: This is alſo vanity*, Eccleſ. ii. 22, 23.

Neither doth our new birth free us from troubles, though then they be ſanctified, ſweetned, and turned into bleſſings to us. We put not off the humane, when we put on the divine nature; nor are we then freed from the ſenſe, though we be delivered from the ſting and curſe of them. Grace doth not preſently pluck out all thoſe arrows that ſin hath ſhot into the ſides of nature, 2 Cor. vii. 5. *When we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide: without were fightings and within were fears*, Rev. vii. 14. *Theſe are they that came out of great tribulation.* The firſt cry of the Newborn chriſtian (ſays one) gives hell an alarm, and awakens the rage, both of devils and men againſt him. Hence *Paul* and *Barnabas* acquainted thoſe new converts, Acts xiv. 22. "That through much tribulation, they muſt enter into the kingdom of God:" And we find the ſtate of the church, in this world, ſet out. (Iſa. liv. 11. by the ſimilitude of a diſtreſſed ſhip at ſea: *O thou afflicted (and toſſed) with tempeſts, and not comforted.* (Toſſed) as *Jonas'* ſhip was; for the ſame word is there uſed, *Jonah* i. 11, 13. As a veſſel at ſea, ſtormed, and violently driven without *rudder*, *maſt*, *ſail*, *or tacklings*. Nor are we to expect freedom from thoſe

troubles, until harboured in heaven, ſee 2 Theſſ. i. vii. O what large catalogues of experiences do the ſaints carry to heaven with them, of their various exerciſes, dangers, trials, and marvellous preſervations and deliverances out of all! And yet all theſe troubles without, are nothing to thoſe within them; from temptations, corruption, deſertions, by paſſion and compaſſion: Beſides their own, there comes daily upon them the troubles of others; many rivulets fall into this channel and brim, yea often overflow the banks, Pſal. xxxiv. 19. *Many are the afflictions of the righteous.*

REFLECTION.

Hence ſhould the graceleſs heart thus reflect upon itſelf. O my ſoul! into what a ſea of troubles art thou launched forth! And what a ſad caſe thou art in! Full of trouble, and full of ſin, and theſe do mutually produce each other. And that which is the moſt dreadful conſideration of all, is, That I cannot ſee the end of them. As for the ſaints, they ſuffer in the world as well as I; but it is but for a while, 1 Pet. v. 10. And then they ſhall ſuffer no more, 2 Theſſ. i. 7. But *all tears ſhall be wiped away from their eyes*, Rev. vii. 17. But thy troubles look with a long viſage: Ah! they are but the beginning of ſorrows, but a parboiling before I be roaſted in the flames of God's eternal wrath. If I continue as I am, I ſhall but deceive myſelf, if I conclude I ſhall be happy in the other world, becauſe I have met with ſo much ſorrow in this: For I read, Jude vii. that the inhabitants of *Sodom* and *Gomorrah*, though conſumed to aſhes, with all their eſtates and relations, (a ſorer temporal judgment than ever yet befel me) do,

notwithstanding that, continue still in " everlasting chains, under darkness in which they are reserved unto the judgment of the great day." The troubles of the saints are sanctified to them, but mine are fruits of the curse. They have spiritual consolations to ballance them, which flow into their souls in the same height and degree as troubles do upon their bodies, 2 Cor. i. 5. But I am a stranger to their comforts, and *intermeddle not with their joys*, Prov. xiv. 10. If their hearts be surcharged with trouble, they have a God to go to; and when they have opened their cause before him, they are eased, return with comfort, and their *countenance is no more sad*, 1 Sam. i. 18. When their belly is as bottles full of new wine, they can give it vent by pouring out of their souls into their father's bosom: But I have no interest in, nor acquaintance with this God; nor can I pray unto him in the spirit. My griefs are shut up like fire in my bosom, which preys upon my spirit. This is my sorrow, and I alone must bear it. O my soul, look round about thee! What a miserable case art thou in? Rest no longer satisfied in it, but look out for a Christ also. What though I be a vile unworthy wretch? yet he promiseth to *love freely*, Hos. xiv. 4. And invites such as are heavy laden to him, Mat. xi. 28.

Hence also should the gracious soul reflect sweetly upon itself after this manner: And is the world so full of trouble? O my soul, what cause hast thou to stand admiring at the indulgence and goodness of God to thee! Thou hast hitherto had a smooth passage comparatively to what others have had. How hath divine wisdom ordered my condition, and cast my lot? Have I been chastised with whips? Others with scorpoins: Have I had no peace without: Some have neither had peace

without nor within, but terrors round about : Or have I felt trouble in my fleſh and ſpirit at once ? Yet have they not been extream, either for time or meaſure. And hath the world been a *Sodom*, an *Egypt* to thee ? Why then doſt thou thus linger in it, and hanker after it ? Why do I not long to be gone, and ſigh more heartily for deliverance ? Why are the thoughts of my Lord's coming no ſweeter to me, and the day of my full deliverance no more panted for ? And why am I no more careful to maintain peace within, ſince there is ſo much trouble without ? Is not this it that puts weight into all outward troubles, and makes them ſinking, that they fall upon me when my ſpirit is dark or wounded ?

THE POEM.

" My ſoul art thou beſieged
" With troubles round about ?
" If thou be wiſe, take this advice,
" To keep theſe troubles out.
" Wiſe men will *keep* their conſcience as their eyes ;
" For in their *conſcience* their beſt treaſure lies.
" See you be *tender* of your inward peace :
" That ſhipwreck, *then* your mirth and joy muſt ceaſe.
" If God from *you* your outward comforts rend,
" You'll find what *need* you have of ſuch a friend.
" If this be *not* by ſin deſtroyed and loſt,
" You need not *fear*, your peace will quit your coſt.
" If you know *how* to ſweeten any grief,
" Though ne'er ſo great, or to procure relief,
" Againſt *th' afflictions*, which like deadly darts
" Moſt fatal *are* to men of carnal hearts,

" Reject not *that* which conscience bids you chuse,
" And chuse not *you*, what conscience saith, refuse,
" If sin you *must*, or misery under lie,
" Resolve to *bear*, and chuse the misery."

CHAP. II.

In the vast Ocean spiritual eyes descry,
God's boundless mercy, and eternity.

OBSERVATION.

THE ocean is of vast extent and depth, though supposedly measurable, yet not to be sounded by man. It compasseth about the whole earth, which in the account of geographers, is twenty one thousand and six hundred miles in compass; yet the ocean invirons it on every side, Psal. civ. 25. And Job xi. 9. Suitable to which is that of the poet.

Tum freta diffudit, rapidisque tumescere ventis
Jussit & ambitæ circumdare littora terrae. Ovid.

He spread the seas, which then he did command,
To swell with winds, and compass round the land.

And for its depth, who can discover it? The sea in scripture is called, *The deep*, Job xxxviii. 30. The *Great deep*, Gen. vii. 11. The gathering together of the *waters* into one place, Gen. i. 9. If the vastest mountain were cast into it, it would appear on more than the head of a pin in a ton of water.

APPLICATION.

This in a lively manner ſhadows forth the infinite and incomprehenſible mercy of our God; whoſe mercy is ſaid to be over all his works, Pſal. clv. 9. In how many ſweet notions is the mercy of God repreſented to us in the ſcripture. He is ſaid to be *plenteous*, Pſal. cxxx. 7. *Abundant*, 1 Pet. i. 3. *Rich*, Eph. ii. 4. *In mercy*; then, that his mercies are *unſearchable*, Eph. iii. 8. *High as the heaven above the earth*, Pſal. xxxvi. 5. Which are ſo high and vaſt, that the whole earth is but a ſmall point to them: yea, they are not only compared to the heavens, but to come home to the *metaphor*, to the depths of the ſea, Mic. vii. 19. Which can ſwallow up mountains as well as mole-hills; and in this ſea God had drowned ſins of a dreadful height and aggravation, even *ſcarlet*, *crimſon* (*i. e.*) deep dyed with many intenſive aggravations, Iſa. i. 18. In this ſea was the ſin of *Manaſſeh* drowned; and of what magnitude that was, may be ſeen, 2 Chron. xxxiii. 3. Yea, in this ocean of mercy, did the Lord drown and cover the ſins of *Paul*, though a blaſphemer, a perſecutor, injurious, 1 Tim. i. 13. "None, ſaith *Auguſtine*, more fierce than *Paul* among the perſecutors; and therefore none greater among ſinners:" To which himſelf willingly ſubſcribes, 1 Tim. i. 15. *Yet pardoned.* How hath mercy rode in triumph, and been glorified upon the vileſt of men! How hath it ſtopt the ſlanderous mouth of men and devils! it hath yearned upon *fornicators*, *idolators*, *adulterers*, *thieves*, *covetous*, *drunkards*, *revilers*, *extortioners*, to ſuch hath the ſceptre of mercy been ſtretched forth, upon their unfeigned repentance and ſubmiſſion, 1 Cor. vi. 9.

What doth the ſpirit of God aim at, in ſuch a large accumulation of names of mercy? But to convince poor ſinners of the abundant fulneſs and riches of it, if they will but ſubmit to the terms on which it is tendered to them.

In the vaſtneſs of the ocean, we have alſo a lively emblem of eternity. Who can comprehend or meaſure the ocean, but God? And who can comprehend eternity, but he that is ſaid *to inhabit it?* Iſa. lvii. 15. Though ſhallow rivers may be drained and dried up, yet the ocean cannot. And though theſe tranſitory days, months, and years will at laſt expire and determine; yet eternity ſhall not. O! it is a long world! and amazing matter! What is eternity, but a conſtant permnanancy of perſons and things, in one and the ſame ſtate and condition for ever; putting them beyond all poſſibility of change? The heathens were wont to ſhadow it by a circle, or a ſnake twiſted round. It will be to all of us, either a perpetual day or night, which will not be meaſured by watches, hours, minutes. And as it cannot be meaſured, ſo neither can it ever be diminiſhed. When thouſands of years are gone, there is not a minute leſs to come. *Gerhard* and *Drexellius* do both illuſtrate it by this known ſimilitude: Suppoſe a bird were to come once in a thouſand years, to ſome vaſt mountain of ſand, and carry away in her bill one ſand in a thouſand years; O what a vaſt time would it be, before that immortal bird, after that rate, had recovered the mountain! yet in time this might be done. For there would be ſtill ſome diminution; but in eternity there can be none. There be three things in time which are not competent to eternity: In time there is a *ſucceſſion*, one generation, year, and day

passeth, and another comes ; but eternity is a fixed (*now.*) In time there is a *diminution* and wasting ; the more is past, the less to come : But it is not so in eternity. In time there is an *alteration* of condition and states : A man may be poor to day, and rich tomorrow ; sickly and diseased this week, and well the next; now in contempt, and anon in honour : But no change passes upon us in eternity. As the tree falls at death and judgment, so it lies forever. If in heaven, there thou art a pillar, and shalt go forth no more, Rev. iii. 12. If in hell, no redemption thence, but the smoak of their torments ascendeth for ever and ever, Rev. xix. 3.

REFLECTION.

And is the mercy of God, like the great deeps, an ocean, that none can fathom? What unspeakable comfort is this to me ? may the pardoned soul say. Did *Israel* sing a song, when the Lord had overwhelmed their corporal enemies in the seas ? And shall not I break forth into his praises, who hath drowned all my sins in the depths of mercy ? O my soul, bless thou the Lord, and let his high praises ever be in thy mouth. Mayst not thou say, that he hath gone to as high an extent and degree of mercy, in pardoning thee, as ever he did in any? Oh my God, who is like unto thee! that pardonest iniquity, transgression and sin. What mercy, but the mercy of a God, could cover such abominations as mine!

But O ! what terrible reflections will conscience make from hence, upon all the despisers of mercy, when the sinners eyes come to be opened too late for mercy, to do them good ! We have heard indeed, that the King of heaven was a merciful King,

but we would make no addreſs to him, whilſt that Scepter was ſtretched out. We heard of balm in *Gilead*, and a phyſician there, that was able and willing to cure all our wounds, but would not commit ourſelves to him. We read that the arms of Chriſt were open to embrace and receive us, but we would not. O unparallel'd folly! O ſoul-deſtroying madneſs? Now the womb of mercy is ſhut up, and ſhall bring forth no more mercies to me for ever. Now the gates of grace are ſhut, and no cries can open them.

Mercy acted its part, and is gone off the ſtage; and now juſtice enters the ſcene and will be glorified for ever upon me. How often did I hear the bowels of compaſſion ſounding in the goſpel for me? But my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now paſt out of the ocean of mercy, into the ocean of eternity, where I am fixed in the midſt of endleſs miſery, and ſhall never hear the voice of mercy more.

O dreadful eternity! Oh ſoul-confounding word! An ocean indeed, to which this ocean is but as a drop; for in thee no ſoul ſhall ſee either bank or bottom. If I lie but one night under ſtrong pains of body, how tedious doth that night ſeem! And how do I tell the clock, and wiſh for day! In the world I might have had life, and would not; And now, how fain would I have death, but cannot? How quick were my ſins in execution? And how long is their puniſhment in duration? O, how ſhall I dwell with everlaſting burnings? Oh that God would but vouchſafe one treaty more with me! But alas, all tenders and treaties are now at an end with me. On earth peace, Luke ii. 14. But none in hell. O my ſoul conſider theſe things: come, let

us debate this matter seriously, before we launch out into this ocean.

THE POEM.

" Who from some high-rais'd tower views the ground,
" His heart doth tremble, and his head doth round:
" Even so my soul, whilst it doth view and think
" On this eternity, upon whose brink
" It borders, stands amazed, and doth cry,
" O boundless! bottomless eternity!
" The scourge of hell, whose very lash doth rend
" The damned souls in twain: What! never end?
" The more thereon they ponder, think and pore,
" The more, poor wretches, still they howl and roar.
" Ah! through more years in torments we should lie,
" Than sands are on the shore, or in the skie
" Are twinkling stars: yet this gives some relief,
" The hope of ending. Ah! but here's the grief!
" A thousand years in torments past and gone,
" Ten thousand more afresh are coming on;
" And when these thousands all their course have run,
" The end's no more than when at first begun.
" Come then, my soul, let us discourse together
" This weighty point, and tell me plainly whether
" You for these short-liv'd points, that come and go,
" Will plunge yourself and me in endless woe.
" Resolve the question quickly, do not dream
" More time away. Lo, in an hasty stream
" We swiftly pass, and shortly we shall be
" Ingulphed both in this eternity.

CHAP. III.

Within these smooth-faced seas strange creatures crawl,
But in man's heart, far greater than them all.

OBSERVATION.

IT was an unadvised saying of *Plato, Mare nil memorabile producit* : The sea produceth nothing memorable. But surely there is much of the wisdom, power, and goodness of God manifested in those inhabitants of the watery region : Notwithstanding the seas azure and smiling face, strange creatures are bred in its womb. "O Lord, (saith David) how manifold are thy works ? In wisdom hast thou made them all ; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts, Psa. civ. 24, 25. And we read, Lam. iv. 3. of *sea-monsters, which draw out their breasts to their young*. *Pliny* and *Purchas* tell incredible stories about them. About the topick of *Capricorn*, our seamen meet with flying fishes, that have wings like a *rere-mouse*, but of a silver colour ; they fly in flocks like *stares*. There are creatures of very strange forms and properties ; some resembling a cow, called by the *Spaniards*, *Manates*, by some supposed to be the sea-monster spoken of by *Jeremy*. In the rivers of *Guiana*, *Purchas* saith, there are fishes that have four eyes, bearing two above and two beneath the water when they swim : some resembling a toad, and very poisonous. How strange

both in ſhape and property is the *ſword fiſh* and *thraſher*, that fights with the *whale?* Even our own ſeas produce creatures of ſtrange ſhapes, but the commonneſs takes off the wonder.

APPLICATION.

Thus doth the heart of man naturally ſwarm and abound with ſtrange and monſtruous luſts and abominations, Rom. i. 29, 30, 31. "Being filled with all unrighteous, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murder, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful." O what a ſwarm is here! and yet there are multitudes more, in the depth of the heart! and it is no wonder, conſidering that with this nature, we received the ſpawn of the blackeſt and vileſt abominations. This original luſt is productive to them all, James i. 14, 15. Which luſt, though it be in every man *numerically* different from that of others, yet it is one and the ſame *ſpecifically*, for ſort and kind, in all the children of *Adam*: even as the reaſonable ſoul, though every man hath his own ſoul, *viz.* a ſoul individually diſtinct from another man's, yet is it the ſame for kind in all men. So that whatever abominations are in the hearts and lives of the vileſt *Sodomites*, and moſt profligate wretches under heaven, there is the ſame matter in thy heart out of which they were ſhaped and formed. In the depths of the heart they are conceived, and thence they crawl out of the eyes, hands, lips, and all the members, Mat. xv. 18, 19. "Thoſe things (ſaith Chriſt) which proceed out

of the mouth, come forth from the heart, and defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſpemies:" Even ſuch monſters, as would make a gracious heart tremble to behold. "What are my luſts, (ſaith one) but ſo many toads ſpitting of venom, and ſpawning of poiſon; croaking in my judgment, creeping in my will, and crawling into my affections?" The Apoſtle in 1 Cor. v. 1. Tell us of a ſin, *Not to be named*; ſo monſtrous that nature itſelf ſtartles at it: even ſuch monſters are generated in the depths of the heart. Whence come evils? Was a queſtion that much puzzled the philoſophers of old. Now here you may ſee whence they come, and where they are begotten.

Fuller's Meditations, p. 11.

REFLECTION.

And are there ſuch ſtrange abominations in the heart of man? then how is he degenerated from his primitive perfection and glory! his ſtreams were once as clear as a cryſtal, and the fountain of them pure, there was no unclean creature moving in them. What a ſtately fabrick was the ſoul at firſt! and what holy inhabitants poſſeſſed the ſeveral rooms thereof? But now (as God ſpeaks of *Idumea*) Iſa. xxxiv. 11. "The line of confuſion is ſtretched out upon it, and the ſtones of emptineſs. The cormorant and bittern poſſeſs it; the owl and the raven dwell in it." Yea wild beaſts of the deſart lie there; it is full of doleful creatures, the ſatyres dance in it, and dragons cry in thoſe ſometimes pleaſant places." O ſad change! how ſadly may we look back towards our firſt ſtate! and

take up the words of *Job*, "O that I were as in months paſt, as in the days of my youth; when the Almighty, was yet with me, when I put on righteouſneſs, and it cloathed me; when my glory was freſh in me," Job xxix. 2, 4, 5.

Again, think O my ſoul what a miſerable condition the unregenerate abide in! thus ſwarmed and over-run with helliſh luſts, under the dominion and vaſſalage of divers luſts, Tit. iii. 3. What a tumultuous ſea is ſuch a ſoul! How do theſe luſts rage within them! how do they conteſt and ſcuffle for the throne! and uſually take it by turns: For as all diſeaſes are contrary to health, yet ſome contrary to each other, ſo are luſts. Hence poor creatures are hurried on to different kinds of ſervitude, according to the nature of that imperious luſt that is in the throne; and like the lunatick, Mat. 17. Are ſometimes caſt into the *water*; and ſometimes into the *fire*. Well might the prophet ſay, "The wicked is like a troubled ſea that cannot reſt," Iſa. lvii. 20. They have no peace now in the ſervice of ſin, and leſs they ſhall have hereafter, when they receive the wages of ſin. "There is no peace to the wicked, ſaith my God." They indeed cry, *Peace, peace*; but my God doth not ſay ſo. The laſt iſſue and reſult of this is eternal death; no ſooner is it delivered of its deceitful pleaſures, but preſently it falls in travail again, and brings forth death, James i. 15.

Once more: and is the heart ſuch a ſea, a bounding with monſtrous abominations? then ſtand aſtoniſhed, O my ſoul, at that free grace which hath delivered thee from ſo ſad a condition! O fall down, and kiſs the feet of mercy that moved ſo freely and ſeaſonably to thy reſcue! let my heart be

enlarged abundantly here. Lord, what am I, that I ſhould be taken, and others left? Reflect, O my ſoul, upon the conceptions and births of luſts, in the days of vanity, which thou now bluſheſt to own. O what black imaginations, helliſh deſires, vile affections, are lodged there! Who made me to differ? or, how came I to be thus wonderfully ſeparated? ſurely, it is by thy free grace, and nothing elſe, that I am what I am: and by that grace I have eſcaped (to mine own aſtoniſhment) the corruption that is in the world through luſt. O that ever the holy God ſhould ſet his eyes on ſuch an one: or caſt a look of love towards me, in whom were regions of unclean luſts and abominations!

THE POEM.

"My ſoul's the ſea wherein from day to day,
"Sins like Leviathans do ſport and play.
"Great maſter-luſts, with all the leſſer fry,
"Therein increaſe, and ſtrangely multiply.
"Yet ſtrange it is not, ſin ſo faſt ſhould breed,
"Since with this nature I received the ſeed
"And ſpawn of every ſpecies, which was ſhed
"Into its caverns firſt, then nouriſhed
"By its own native warmth: which like the ſun,
"Hath quickened them, and now abroad they come,
"And like the frogs of Egypt creep and crawl
"Into the cloſeſt rooms within my ſoul.
"My fancy ſwams, for there they friſk and play,
"In dreams by night, and fooliſh toys by day.
"My judgment's clouded by them, and my will

" Perverted every corner they do fill.
" As locusts seize on all that's fresh and green,
" Uncloath the beauteous spring, and make it seem
" Like drooping Autumn ; so my soul, that first
" As Eden seem'd, now's like a ground that's curst.
" Lord purge my streams, and kill these lusts that lie
" Within them ; if thou do not, I must die.

CHAP. IV.

Seas purge themselves, and cast their filth ashore;
But graceless souls retain, and suck in more.

OBSERVATION.

SEAS are in a continual motion and agitation ; they have their flux and reflux, by which they are kept from putrefaction : like a fountain it cleanses itself, Isa. 57. 20. "It cannot rest but cast up mire and dirt ;" whereas lakes and ponds, whose waters are standing, and dead, corrupt and stink. And it is observed by sea-men, that in the southern parts of the world, where the sea is more calm and settled, it is more corrupt and unfit for use ; so is the sea of *Sodom* called *The dead Sea.*

APPLICATION.

Thus do regenerate souls purify themselves, and work out corruption that defiles them, they cannot suffer it to settle there, 1 John iii. 3. "He purifieth himself, even as he is pure. Keeping himself, that the wicked one toucheth him not," 1 John

v. 18. Scil. *Tacto qualitativo*, with a qualitative touch, as the load-ſtone toucheth iron, leaving an impreſſion of its nature behind it. They are doves delighting in cleanneſs, Iſa. xxxiii. 15. "He deſpiſeth the gain of oppreſſion, he ſhaketh his hands from holding of bribes, ſtoppeth his ears from hearing blood, and ſhutteth his eyes from ſeeing evil." See how all ſenſes and members are guarded againſt ſin: but it is quite contrary with the wicked; there is no principle of holineſs in them, to oppoſe or expel corruption. It lies in their hearts as mud in a lake or well, which ſettles and corrupts more and more. Hence Ezek. xlvii. 11. Their hearts are compared to miry or mariſh places, which cannot be healed, but are given to ſalt: The meaning is, that the pureſt ſtreams of the goſpel, which cleanſe others, make them worſe than before, as abundance of rain will a miry place. The reaſon is, becauſe it meets with an obſtacle in their ſouls; ſo that it cannot run through them and be glorified, as it doth in gracious ſouls. All the means and endeavours uſed to cleanſe them, are in vain; all the grace of God they receive in vain: "They hold faſt deceit, they refuſe to let it go," Jer. viii. 5. Sin is not in them as floating weeds upon the ſea, which it ſtrives to expel and purge out, but as *ſpots* in the *leopards* ſkin, Jer. xiii. 21. Or letters faſhioned and engraven in the very ſubſtance of marble or braſs, with a pen of iron, and point of a diamond, Jer. xvii. 1. Or as ivy in an old wall, that hath got rooting into its very intrails. "Wickedneſs is ſweet in their mouths, they roul it under their tongues," Job xx. 12. No threats nor promiſes can divorce them from it.

REFLECTION.

Lord! this is the very frame of my heart, may the graceleſs ſoul ſay: my corruptions quietly ſettle in me, my heart labours not againſt it: I am a ſtranger to that conflict which is daily maintained in all the faculties of the regenerate ſoul. Glorified ſouls have no ſuch conflict, becauſe grace in them ſtands alone, and is perfectly triumphant over all its oppoſites; and graceleſs ſouls can have no ſuch conflict, becauſe in them corruption ſtands alone, and hath no other principle to make oppoſition to it. And this is my caſe, O Lord: I am full of vain hopes indeed, but had I a living and well-grounded hope to dwell forever with ſo holy a God, I could not but be daily purifying myſelf. But O! what will the end of this be? I have cauſe to tremble at that laſt and dreadfulleſt curſe in the book of God, Rev. xxii. 11. "Let him that is filthy be filthy ſtill." Is it not as much as if God ſhould ſay, Let them alone, I will ſpend no more rods upon them, no more means ſhall be uſed about them; but I will reckon with them for all together in another world; O my ſoul! what a diſmal reckoning will that be! ponder with thyſelf in the mean while, thoſe terrible and awakening texts, that if poſſible, this fatal iſſue may be prevented. See Iſa. i. 5. Hoſ. iv. 14. Jer. vi. 29, 30. Heb. vi. 8.

THE POEM.

" My heart's no fountain, but a ſtanding lake
" Of putrid waters; if therein I rake,
" By ſerious ſearch, O! what a noiſome ſmell,
" Like exhalations riſing out of hell;
" The ſtinking waters pump'd up from the hole,
" Are as perfumes to ſea-men: but my ſoul
" Upon the ſame account that they are glad,
" (Its long continuance there) is therefore ſad.
" The ſcripture ſaith, *No ſoul God's face ſhall ſee*
" Till from ſuch filthy luſts it cleanſed be.
" Yet though unclean, it may that way be rid,
" As *Hercules* the *Augean* ſtable did.
" Lord turn into my ſoul that cleanſing blood,
" Which from my Saviour's ſide flow'd as a flood.
" Flow, ſacred fountain, brim my banks; and flow
" Till you have made my ſoul as white as ſnow.

CHAP. V.

Seamen fore-ſee a danger, and prepare:
Yet few of greater dangers are aware.

OBSERVATION.

HOW watchful and quick-ſighted are ſeamen, to prevent dangers? If the wind die away, and then freſh up ſoutherly; or if they ſee the ſky hazy, they provide for a ſtorm: if by the proſpective glaſs they ken a *pirate* at the greateſt diſtance, they clear the gun-room, prepare for fight, and bear up, if able to deal with him; if not, they keep

cloſe by the wind, make all the ſail they can, and bear away. If they ſuppoſe themſelves by their reckoning near land, how often do they ſound? And if upon a coaſt with which they are unacquainted, how careful are they to get a *pilot* that knows and is acquainted with it?

APPLICATION.

Thus watchful and ſuſpicious ought we to be in ſpiritual concernments. We ſhould ſtudy, and be acquainted with Satan's wiles and policy: The Apoſtle takes it for granted, that chriſtians are not ignorant of his devices, 2 Cor. ii. 11. *The ſerpent's eye* (as one ſaith) *would do well in the dove's head:* The devil is a cunning pirate, he puts out falſe colours, and ordinarily comes up to the chriſtian in the diſguiſe of a friend.

O the manifold deeps and ſtratagems of Satan, to deſtroy ſouls! Though he have no wiſdom to do himſelf good, yet policy enough to do us miſchief. He lies in ambuſh behind our lawful comforts and employments: yet for the moſt of men, how ſupine and careleſs are they, ſuſpecting no danger; Their ſouls, like *Laiſh*, dwell careleſly; their ſenſes unguarded. O what an eaſy prize and conqueſt doth the devil make of them!

Indeed, if it were with us, as with *Adam* in innocency, or as it was with Chriſt in the days of his fleſh (who by reaſon of that overflowing fulneſs of grace that dwelt in him, the purity of his perſon, and the *hypoſtacal* union, was ſecured from the danger of all temptations) the caſe then were otherwiſe but we have a *traitor* within, James i. 14 15. As well as a temper without, 1 Pet. v. 8. "Our adverſary the devil goes about as a roaring lion,

seeking whom he may devour." And like the beasts of the forest, poor souls, lie down before him, and become his prey. All the sagacity, wit, policy and foresight of some Men, is summoned in to serve their bodies, and secure their fleshy enjoyments.

REFLECTION.

Lord! how doth the care, wisdom, and vigilancy of Men in temporal and external things, condemn my carelesness in the deep and dear concernments of my precious Soul! What care and labour is there to secure a perishing life, liberty, or treasure! When was I thus solicitous for my soul, though its value be inestimable, and its dangers far greater? Self-preservation is one of the deepest principles in nature. There is not the poorest worm or flie, but will shun danger if it can: Yet I am so far from shunning those dangers to which my soul lies continually exposed, that I often run it upon temptations, and voluntarily expose, it to its enemies. I see, Lord, how watchful, jealous and laborious thy people are, what Prayers, tears, and groans, searching of heart, mortification of lusts, guarding of senses: and all accounted too little by them. Have not I a soul to save or lose eternally, as well as they? Yet I cannot deny one fleshly lust, nor withstand one temptation. O, how am I convinced, and condemned; not only by others care and vigilancy, but my own too, in lesser and lower matters!

THE POEM.

" I am the ſhip, whoſe bills of lading come
" To more than mans or angels art can ſum.
" Rich fraught with mercies, on the Ocean now,
" I float, the dangerous ocean I do plow,
" Storms riſe, Rocks threaten, and in every creek
" Pirates and Pickeroons their prizes ſeek.
" My ſoul ſhould watch, look out, and uſe its glaſs,
" Prevent ſurprizals timely ; but alas !
" Temptations give it chaſe, it's grappled ſure,
" And boarded whilſt it thinks it ſelf ſecure.
" It ſleeps like *Jonah*, in the dreadful'ſt ſtorm,
" Although its caſe be dangerous and forlorn.
" Lord, rouze my drowſie Soul, leſt it ſhould knock
" And ſplit itſelf upon ſome dangerous Rock.
" If it of Faith and conſcience ſhipwrack make,
" I am undone for ever : ſoul awake !
" Till thou arrive in heaven, watch and fear ;
" Thou mayſt not ſay till then, the coaſt is clear."

CHAP. VI.

How ſmall a matter turns a ſhip about ?
Yet we againſt our conſcience ſtand it out.

OBSERVATION.

IT is juſt matter of admiration, to ſee ſo great a body as a ſhip is, and when under ſail too, before a freſh and ſtrong wind, by which it is carried

as the clouds, with marvellous force and speed, yet to be commanded with ease, by so small a thing as the *Helm* is. The scripture takes notice of it as a matter worthy our consideration, Jam. iii. 4. "Behold also the ships, which though they be great, and driven of fierce winds; yet they are turned about with a small helm, whithersoever the Governor listeth." Yea, *Aristotle* himself that Eagle ey'd philosopher, could not give a reason of it, but looked upon it as a very marvellous and wonderful thing.

Aristot. *Secunda. Mecanicon*, C. 5.

APPLICATION.

To the same use and office has God designed conscience in man, which being rectified and regulated by the word and spirit of God, is to steer and order his whole conversation. Conscience is as the oracle of God, the judge and determiner of our actions, whether they be good or evil? And it lays the strongest obligations upon the creature to obey its dictates, that is imaginable: for it binds under the reason and consideration of the most absolute and sovereign will of the great God. So that as often as conscience from the word convinceth us of any sin or duty, it lays such a bond upon us to obey it, as no power under heaven can relax or dispense with. Angels cannot do it, much less man; for that would be to exalt themselves above God. Now therefore it is an high and dreadful way of sinning, to oppose and rebel against conscience, when it convinces of sin and duty. Conscience sometimes reasons it out with with men, and shews them the necessity of changing their way and course; arguing it from the clearest and most allowed max-

ims of right reaſon, as well as from the indiſputable ſovereignty of God.

As for inſtance: it convinceth their very reaſon that things of eternal duration are infinitely to be prefered to all momentary and periſhing things, Rom. viii. 18. Heb. xi. 26. And it is our duty to chuſe them, and make all ſecular and temporary concernments to ſtand aſide, and give place to them. Yet though men be convinced of this, their ſtubborn will ſtands out, and will not yield up itſelf to the conviction.

Further, It argues from this acknowledged truth, that all the delight and pleaſures in this world are but a miſerable portion, and that it is the higheſt folly to adventure an immortal ſoul for them, Luke ix. 15. Alas! what rememberance is there of them in hell? They are as the waters that paſs away. What have they left, of all their mirth and jollity, but a tormenting ſting? It convinceth them clearly, alſo, that in matters of deep concernment it is an high point of wiſdom, to apprehend and improve the right ſeaſons and opportunities of them, Prov. x. 5. "He that gathers in ſummer is a wiſe ſon." Eccleſ. viii. 5. "A wiſe man's heart diſcerns both time and judgment. "There is a ſeaſon to every purpoſe," Eccleſ. iii. 1. viz. a nick of time, an happy juncture, when, if a man ſtrikes in, he doth his work effectually, and with much facility: ſuch ſeaſons conſcience convinceth the ſoul of, and often whiſpers thus in its ear: Now, ſoul ſtrike in, cloſe with this motion of the ſpirit, and be happy forever; thou mayeſt never have ſuch a gale for heaven any more. Now, though theſe be allowed maxims of reaſon, and conſcience enforce them ſtrongly on the ſoul, yet cannot it prevail; the proud, ſtubborn will rebels, and will not be

guided by it. See Eph. ii. 3. Job xxxiv. 37. Isa. xlvi. 12. Ezek. ii. 4. Jer. xliv. 16.

REFLECTION.

Ah! Lord, such an heart have I had before thee; thus obstinate, thus rebellious, so uncontroulable by conscience. Many a time hath conscience thus whispered in mine ear, many a time hath it stood in my way, as the angel did in Balaam's, or the cherubims that kept the way of the tree of life with flaming swords turning every way. Thus hath it stood to oppose me in the way of my lusts. How often hath it calmly debated the case with me alone? and how sweetly hath it expostulated with me? How clearly hath it convinced of sin, danger, duty, with strong demonstration? How terrible hath it menaced my soul, and set the point of the threatning at my very breast? And yet my head-strong affections will not be remanded by it. I have obeyed the voice of every lust and temptation, Tit. iii. 3. but conscience hath lost its authority with me. Ah Lord! what a sad condition am I in, both in respect of sin and misery! My sin receives dreadful aggravations, for rebellion and presumption are hereby added to it. I have violated the strongest bonds that ever were laid upon a creature. If my conscience had not thus convinced and warned, the sin had not been so great and crimson-coloured, Jam. iv. 17. Ah! this is to sin with an high hand, Numb. xv. 30. To come near to the great and unpardonable transgression, Psalm xix. 13. O how dreadful a way of sinning is this, with opened eyes! and as my sin is thus out of measure sinful, so my punishment will be out of measure dreadful, if I persist in this rebellion. Lord! thou hast said, Such shall be beaten with many stripes,

Luke xii. 48. Yea, Lord, and if ever my conscience, which by rebellion is now grown silent, should be be in judgment awakened in this life; O! what an hell should I have within me! how would it thunder and roar upon me, and surround me with terrors?

Thy word assures me, that no length of time can wear out of its memory what I have done, Gen. xlii. 21. No violence or force can suppress it, Mat. xxvii. 4, No greatness of power can stifle it; it will take the mightiest monarch by the throat, Exod. x. 16. Dan. v. 6. No musick, pleasures, or delights, can charm it Job xx. 22. O conscience! thou art the sweetest friend, or the dreadfulest enemy in the World; Thy consolations are incomparably sweet and thy terrours insupportable. Ah let me stand it out no longer against conscience; the very ship in which I sail, is a confutation of my madness, that rush greedily into sin against both Reason and conscience, and will not be commanded by it; Surely O my Soul, this will be bitterness in the end.

THE POEM.

"A ship of greatest burden will obey
"The rudder; he that sits at helm may sway
"And guide its motion: If the pilot please,
"The ship bears up against both Wind and seas,
"My soul's the ship, affections are its sails,
"Conscience the rudder. Ah! but Lord what ails
"My naughty heart, to shuffle in and out,
"When its convictions bid it tack about?
"Temptations blow a counter-blast, and drive

" The veſſel where they pleaſe, tho' conſcience ſtrive,
" And by its ſtrong perſwaſions it would force
" My ſtubborn will to ſteer another courſe.
" Lord, if I run this courſe, thy Word doth tell
" How quickly I muſt needs arrive at Hell.
" Then rectifie my conſcience, change my will;
" Fan in thy pleaſant Gales, my God, and fill
" All my affections; and let nothing carry
" My ſoul from its due courſe or make it vary;
" Then if the Pilot's work thou wouldſt perform,
" I ſhould bear bravely up againſt a ſtorm.

CHAP. VII.

Through many fears and dangers Sea-men run,
Yet all's forgotten when they do return.

OBSERVATION.

WE have an elegant and lively deſcription of their fears and dangers, Pſal. cvii, 25, 26, 27. " He commandeth and raiſeth the ſtormy winds which lifteth up the waves thereof: They mount up to heaven, they go down again to the depths; their ſoul is melted becauſe of trouble, they reel to and fro, they ſtagger like a drunken man; they are at their wits end." Or, as it is in the *Hebrew*, *All wiſdom is ſwallowed up.* Suitable to which is that of the poet.

Rector in incerto eſt, nec quid fugiatave petive
Invenit, ambiguis ars ſtupet ipſa malis Ovid.

The Pilot knows not what to chuſe or flee,
Art ſtands amaz'd in ambiguity.

O what a strange and miraculous deliverance have many seamen had; How often have they yielded themselves for dead men, and verily thought the next sea would have swallowed them up? How earnestly then do they cry for mercy, and like the *Cymbrians*, can pray in a storm, though they regarded it not at other times, Psal. cvii. 28. Jam. i. 5, 6.

APPLICATION.

These dreadful storms do at once discover to us the mighty power of God in raising them, and the abundant goodness of God in preserving poor creatures in them.

1st. The power of God is graciously manifested in raising them: The wind is one of the Lord's wonders, Psal. cvii. 23, 24. "They that go down to the sea, see the works of the Lord, and his (wonders) in the deep: for he commandeth and raiseth the stormy winds." Yea, Psal. cxlvii. 18. God appropriates it as a peculiar work of his; *He causeth* (*His winds to blow*) Hence, He is said in scripture, *to bring them forth of his treasury*, Job xxxviii. 22. There they are locked up and reserved, not a gust can break forth till he command and call for it to go and execute his pleasure: Yea, He is said to hold them in his fist, Prov. xxx. 4. What is more uncapable of holding than the wind; yet God holds it, Although it be a strong and terrible creature, He controuls and rules it. Yea, the scripture sets forth God, "As riding upon the wings of the wind," Psalm. xviii. 10. It is a borrowed speech from the manner of men, when they would shew their pomp and greatness, ride upon

ſome ſtately horſe or chariot: ſo the Lord to manifeſt the greatneſs of his power, rides upon the wings of the wind, and will be admired in ſo terrible a creature.

And no leſs of his glorious power appears in remanding them, than in raiſing them. The heathens aſcribe this power to their god *Aeolus*; but we know this is the *Royalty* and ſole Prerogative of the true God, who made heaven and earth; it is he that *makes the ſtorm a calm*, Pſal. cvii. 29. And it is He that ſhifts and changes them from point to point as he pleaſeth; for he hath appointed them their circuits, Eccleſ. i. 6. "The wind goeth towards the ſouth, and turneth about unto the north; it whirleth about continually, and returneth again according to his circuits.

2d. And as we ſhould adore his power in the winds, ſo ought we to admire his Goodneſs in preſerving men in the height of all their fury and violence. O what a marvellous work of God is here! That men ſhould be kept in a poor weak veſſel, upon the wide and ſtormy ocean, where the wind hath its full ſtroke upon them, and they are driven before it as a wreck upon the ſeas; yet, I ſay, that God ſhould preſerve you there, is a work of infinite goodneſs and power, that thoſe winds which do rend the very earth, mountains and rocks, 1 Kings xix. 11. "Breaks the cedars, yea, the cedars of *Lebanon*, ſhakes the wilderneſs and makes the hinds to calve:" which Naturaliſts ſay, bring forth with greateſt difficulty, Pſal. xxix. 5, 8, 9. Surely your preſervation in ſuch tempeſts, is an aſtoniſhing work of mercy. O how dreadful is this creature, the wind, ſometimes to you? And how doth it make your hearts ſhake within you; If but a plank ſpring, or bolt give way, you are all loſt. Some-

times the Lord for the magnifying of the riches of his goodness upon you, drives you to such exigencies, that as Paul speaks in a like case, Acts xxvii. 20. *All hope of being saved is taken away*; Nothing but death before your eyes. The Lord commands a wind out of his treasury, bids it go and lift up the terrible waves; lock you in upon the shore, and drive you upon the rocks, so that no art can save you; and then sends you a piece of wreck, or some other means to land you safe: And all this to give you an experiment of his goodness and pity, that you may learn to fear that God, in whose hand your soul and breath is.

And it may be for the present, that your hearts are much affected; conscience works strongly, it smites you for sins formerly committed, such counsels of ministers or relations slighted. Now, saith conscience, God is come in this storm to reckon with thee for these things. But alas, all this is but a morning dew; no sooner is that storm without allayed, but all is quiet within too. How little of the goodness of God abides kindly and effectually upon the heart?

REFLECTION.

How often hath this glorious power and goodness of God passed before me in dreadful storms and tempests at sea? He hath uttered his voice in those stormy winds, and spoken in a terrible manner by them; yet how little have I been affected with it? "The Lord hath his way in the whirlwind, and in the storm," Nah. i. 3. To some he hath walked in ways of Judgment and wrath, sending them down in a moment to hell; but to me in a way of forbearance and mercy. Ah, how often have I been upon the very brink of eternity? had

not God shifted or allayed the wind, in a moment, I had gone down into hell. What workings of conscience were at present upon me? And what terrible apprehensions had I then of my eternal condition? What vows did I make in that distress? and how earnestly did I then beg for mercy? but Lord, though thy vows are upon me, yet have I been the same; yea added to, and filled up the measure of my sins. Neither the bonds of mercy thou hast laid upon me, nor the sacred and solemn vows I have laid upon myself, could restrain me from those ways of iniquity, which then appeared so dreadful to me.

Ah Lord, what an heart have I? What love, pity, and goodness have I sinned against? If God had but respited judgment so long what a mercy were it! Sure I am, the damned would account it so; but to give me such a space to repent, Ah what an invaluable mercy is this! And do I thus requite the Lord *Deut.* xxxii. 6. and pervert and abuse his goodness thus? Surely, O my soul, if this be the fruit of all thy preservations, they are rather reservations to some further and sorer judgments. How dreadfully will justice at last avenge the Quarrel of abused Mercy? Josh. xxiv. 20. How grievously did God take it from the *Israelites*, that they provoked him at the Sea, even at the red Sea? Psal. cvi. 7. where God had wrought their deliverance in such a miraculous way. Even thus have I sinned after the similitude of their transgressions; not only against the Laws of God, but against the Love of God. In the last storm he shot off his *Warning-piece*; in the next, he may discharge his *Murdering-piece* against my soul and body. O my soul! hath he given thee such deliverances as these, and darest thou again break his commandments Ezra.

x. 13, 14. "O let me pay the vows that my lips have uttered in my distress, lest the Lord recover his glory from me in a way of judgment."

THE POEM.

"The ship that now sails trim before a wind;
"E're the desired ports it gains, may find
"A tedious passage: Gentle Gales a while
"Do fill its sails, the flattering seas do smile,
"The Face of Heaven is bright, on every side
"The wanton *Porpoice* tumbles on the Tide.
"Into their cabins now the Seamen go,
"And then turn out again, with, *What chear ho?*
"All on a sudden darkened are the skies,
"The lamp of heaven obscur'd, the winds do rise;
"Waves swell like mountains: now their courage flags
"The masts are crackt, the canvas torn to rags.
"The vessel works for life; anon one cries,
"*The main mast's gone by th' Board*: another plies
"The pump, until a third do strike them blank
"With *Sirs, prepare for death we have sprung a plank*
"Now to their knees they go, and on this wise
"They beg for mercy with their loudest cries:
"Lord, save us but this once, and thou shalt see
"What Persons for the future we will be:
"Our former time's mis-spent, but with a vow,
"We will engage, if thou will save us now
"To mend what is amiss. The gracious Lord
"Inclined to pity, takes them at their word;
"The winds into their treasures he doth call,
"Rebukes the stormy sea, and brings them all
"To their desired Haven: once ashore,
"And then their Vows are ne'er remembered more.

" Thus soul's are shipwrackt, tho' the bodies live,
" Unless in time thou true Repentance give.

CHAP. VIII.

The navigator shifts his sails, to take,
All winds, but that which for his soul doth make.

OBSERVATION.

THE mariner wants no skill and wisdom to improve several winds, and make them serviceable to his end; a bare side-wind, by his skill in shifting and managing the sails, will serve his turn: He will not lose the advantage of one breath or gale that may be useful to him, I have many times wondered to see two ships sailing in a direct counter motion, by one and the same wind. Their skill and wisdom herein is admirable.

APPLICATION.

Thus prudent and skilful are men in secular and lower matters, and yet how ignorant and unskilful in the great and everlasting affairs of their souls! All their invention, judgement, wit, and memory seem to be pressed for the service of the flesh. They can learn an art quickly, and arrive to a great deal

of exactneſs in it; but in ſoul-matters, no knowledge at all. They can underſtand the *Equator*, *Meridian* and *Horizon*: By the firſt they can tell the latitude of any place, South or North, meaſuring it by the degrees in the *Meridian*; by the ſecond they can tell you the longitude of a place, eaſt and weſt, from the *Meridian*, meaſuring it by the degrees of the *Equator*: And by the third, they can diſcern the the divers riſings and ſettings of the Stars. And ſo in other Arts and ſciences we find men endowed with rare abilities, and ſingular ſagacity. Some have piercing apprehenſions, ſolid judgments, ſtupendous, memories, rare Invention, and excellent elocution: But put them upon any ſpiritual ſupernatural matter, and the weakeſt chriſtian, even a babe in Chriſt, ſhall excel them therein, and give a far better account of Regeneration, the work of grace, the Life of Faith than theſe can. 1. Cor. i. 26. "Not many wiſe men after the fleſh. &c. But God hath choſen the fooliſh things of this world, &c."

REFLECTION.

How inexcuſable then art thou, O my Soul! and how mute and confounded muſt thou needs ſtand before the bar of God, in that great day? Thou hadſt a *Talent* of natural parts committed to thee, but which way have they been improved? I had an underſtanding indeed, but it was not ſanctified; a Memory, but it was like a Sieve, that let go the corn, and retain'd nothing but huſks and chaff; Wit and invention, but alas none to do myſelf good. Ah! how will theſe riſe in judgment againſt me, and ſtop my mouth? What account ſhall I give for them in that day?

Again: are men (otherwise prudent and skillful) such sots and fools in spiritual things? Then let the poor weak Christian, whose natural parts are blunt and dull, admire the riches of God's free grace to him. O What an astonishing consideration is this? That God should pass by men of the profoundest natural parts, and chuse me, even poor me, whose natural faculties and endowments compared with theirs, are but as Lead to Gold! Thus under the law he past by the Lion and the eagle, and chose the Lamb and Dove. O, how should it make me to advance Grace, as Christ doth upon the same account, Mat. xi. 25. "I thank thee, Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." And let it ever be an humbling consideration to me; For who made me to differ? Is not this one principal thing God aims at, in calling such as I am; that boasting may be excluded, and himself alone exalted?

THE POEM.

"One thing doth very much affect my mind,
"To see the Sea men husband every wind;
"With excellent art he shifts the sails and knows
"How to improve the fairest Wind that blows.
"If a direct or fore-right gale he want,
"A side wind serves his turn, tho' ne'r so scant,
"And will not this one day in judgment rise
"Against your souls? Ah! can you be so wise
"In smaller matters; what, and yet not know
"How to Improve fresh gales of grace that blow?
"Fast moor'd in sin your wind-bound Souls can lie,
"And let these precious gales, rise, blow, and die.

" Sometimes on you affections you may feel
" Such gracious breathings : Ah, but hearts of steel,
" They move you not, nor cause you to relent,
" Though able, like *Elijah's* wind, to rent
" The Rocks asunder : If you do not prize
" Those breathings, other winds will shortly rise,
" And from another quarter ; those once gone,
" The next look out for an *Euroclydon*,
" A dreadful storm : how soon no man can tell ;
" But when it comes, 'twill blow such souls to hell."

CHAP. IX.

If Sea-men lose a gale, there they may lie :
The Soul when once becalm'd, in sin may die.

OBSERVATION.

SEA-MEN are very watchful to take their opportunity of wind and tide ; and it much concerns them so to be : The neglect of a few hours, sometimes loses them their passage, and proves a great detriment to them. They know the wind is an uncertain variable thing ? they must take it when they may ; they are unwilling to loose one flow, or breath that may be serviceable to them. If a prosperous gale offers, and they not ready, it repents them to lose it, as much as it would repent us to see a vessel of good wine or Beer tapt and run to waste.

APPLICATION.

There are alſo ſeaſons and gales of grace for our ſouls; golden opportunities of ſalvation afforded to men, the neglect of which proves the loſs and ruin of ſouls. God hath given unto men a day of viſitation, which he hath *limited*, Heb. iv. 7. and keeps an exact account of every *year*, *month* and day, that we have enjoyed it, Luke xiii. 7. Jer. xxv. 3. Luke xix. 42. The longeſt date of it can be but the time of this life: This is our day to work in, John ix. 4. and upon this ſmall wire, the weight of eternity hangs. But ſometimes the ſeaſon of grace is ended before the night of death comes; the *accepted time* is gone, men frequently out live it, Luke xix. 44. 2. Cor. vi. 2. Or, if the outward means of ſalvation be continued, yet the ſpirit many times withdraws from thoſe means, and ceaſes any more to ſtrive with men; and then the bleſſing, power and efficacy is gone from them, and inſtead thereof a curſe ſeizeth the ſoul, Heb. vi. 7. 8. and Jer. vi. 30.

Therefore it is a matter of high importance to our ſouls, to apprehend theſe ſeaſons. How pathetically doth Chriſt bewail *Jeruſalem*, upon this account! Luke xix. 42. *O that thou hadſt known at leaſt in this thy day, the things of thy peace! but now they are hid from thine eyes.* If a company of Seamen be ſet a-ſhore upon ſome remote, uninhabited Iſland, with this advice, to be aboard again exactly at ſuch an hour, elſe they muſt be left behind: how doth it concern them to be punctual to their

time? The lives of those men depend upon a quarter of an hour. Many a soul hath perished eternally (the Gospel leaving them behind in their sins) because they knew not the time of their visitation.

REFLECTION.

What golden seasons for salvation hast thou enjoyed, O my soul? What Halcyon-days of gospel-light and grace hast thou had? How have the precious gales of grace blown to no purpose upon thee! and the spirit waited and striven with thee in vain? *The kingdom of heaven* (being opened in the gospel-dispensations) *hath suffered violence.* Multitudes have been pressing into it in my days, and I myself have sometimes been *almost persuaded*, and not far from the Kingdom of God: I have gone as far as conviction of sin and misery: yea, I have been carried by the power of the gospel, to resolve and purpose to turn to God, and become a new creature; but sin hath been too subtil and deceitful for me: I see, my resolutions were but as an early cloud, or morning dew; and now my heart is cold and dead again, settled upon its lees. Ah! I have cause to fear and tremble, lest God hath left me under that curse, Rev. xxii. 11. *Let him that is filthy be filthy still.* I fear I am become as that miry place, Ezek. xlvii. 11. that shall not be healed by the streams of the Gospel, but *given to salt*, and cursed into perpetual barrenels. Ah Lord wilt thou leave me so! and shall thy spirit strive no more with me? Then it had been good for me that I had never been born. Ah, if I have trifled out this season and irrecoverable lost it, then I may take up

that lamentation, Jer. viii. 20, and say, *My harvest is past, my summer is ended, and I am not saved.*

Every creature knows its time, even the *Turtle*, *Crane* and *Swallow*, know the time of their coming, Jer. viii. 7. How brutish am I, that have not known the time of my visitation! O thou that art the Lord of life and time, command one gracious season more for me, and make it effectual to me, before I go hence, and be seen no more?

THE POEM.

"A fresh and whisking gale presents to day,
"But now the ship's not ready; winds must stay,
"And wait the seamen's leisure. Well, to morrow
"They will put out; but then, unto their sorrow,
"That wind is spent, and by that means they gain,
"Perchance a month's repentance, if not twain.
"At last another, offers now they're gone;
"But e're they gain their port, the market's done.
"For every work and purpose under heaven,
"A proper time and season God hath given.
"The fowls of heaven, swallow turtle, crane,
"Do apprehend it, and put us to shame.
"Man hath his season too; but that mis-spent,
"There's time enough his folly to repent.
"Eternity's before him, but therein
"No more such golden hours as these have been.
"When these are past away, then you shall find
"That Proverb true, *occasion's bald behind.*
"Delays are dangerous; see that you discern
"Your proper seasons. O that you would learn
"This wisdom from those fools that come too late
"With fruitless cries, when Christ has shut the gate."

CHAP. X.

By Navigation one place ſtores another;
And by commution we muſt help each other.

OBSERVATION.

THE moſt wiſe God hath ſo diſpenſed his bounty to the ſeveral nations of the world, that one ſtanding in need of anothers commodities, there might be a ſociable commerce and traffick maintained amongſt them all, and all combining in a common league, may by the help of navigation, exhibit mutual ſuccours to each other. The ſtaple commodities proper to each country, I find thus expreſſed by the poet, *Bart. Coll.*

Hence comes our ſugars from *Canary* iſles,
From *Candy* currents, muſkadels, and oyls;
From the *Moluccoes*, ſpices; balſamum
From *Egypt*; odours from *Arabia* come;
From *India* gums, rich drugs and ivory;
From *Syria* mummy; black, red ebony
From burning *Chus*; from *Peru*, pearl and gold;
From *Ruſſia* furs, to keep the rich from cold.
From *Florence* ſilks; from *Spain* fruit, ſaffron, ſacks;
From *Denmark* amber, cordage, firs, and flax;
From *Holland* hops; horſe from the banks of *Rhine*;
From *England* wool: all Lands, as God diſtributes
To the world's treaſure pay their ſundry tributes.

APPLICATION.

Thus hath God distributed the more rich and precious gifts and graces of his spirit among his people: Some excelling in one grace, some in another, tho' every grace, in some degree, be in them all; even as in *Nature*, tho' there be all the faculties in all, yet some faculties are in some more lively and vigorous than in others; some have a more vigorous eye others a more ready ear, others a more voluble tongue; so it's in *spirituals*, *Abraham* excell'd in *Faith*, *Job* in *patience*, *John* in *love*, These were their peculiar excellencies. All the elect vessels are not of one quantity; yet even those that excel others in some particular grace, come short in other respects of those they so excelled in the former, and may be much improv'd by converse with such as in some respects are much below them. The solid, wise, and judicious christian may want that livelines of affections, and tenderness of heart, that appears in the weak; and one that excels in gifts and utterance, may learn humility from the very babes in Christ.

And one principal reason of this different distribution, is to maintain fellowship among them all, 1 Cor. xii. 21. "The head cannot say to the feet I have no need of you." As in a family, where there is much business to be done, even the little children bear a part, according to their strength, Jer. vii. 18: "The children gather wood the fathers kindle the fire, the women knead the dough." So in the family of Christ, the weakest christian is serviceable to the strong.

There be precious treaſures in theſe earthen veſſels, for which we ſhould trade by mutual communion. The precioufneſs of the treaſure, ſhould draw out our deſires and endeavours after it; and the conſideration of the brittleneſs of thoſe veſſels in which they are kept, ſhould cauſe us to be the more expeditious in our trading with them, and make the quicker returns: For when thoſe veſſels (I mean the bodies of the ſaints) are broken by death, there is no more to be gotten out of them. That treaſure of grace which made them ſuch profitable, pleaſant, and deſirable companions on earth, then aſcends with them into heaven, where every grace receives its adoleſence and perfection: And then though they be ten thouſand times more excellent and delightful than ever they were on earth, yet we can have no more communion with them, till we come to glory ourſelves. Now therefore it behoves us to be enriching ourſelves by communication of what God hath dropt into us, and improvement of them; as one well notes.

Mr. Gurnal. We ſhould do by ſaints, as we uſe to do by ſome choice book lent us for a few days, we ſhould fix in our memories, or tranſcribe all the choice notions we meet with in it, that they may be our own when the book is called for, and we can have it no longer by us.

REFLECTION.

Lord, how ſhort do I come of my duty in communicating to, or receiving good by others! My ſoul is either empty and barren, or if there be any

treasure in it, yet it is but as a treasure locked up in some chest, whose key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence, I have been of little use in the world.

How little also have I gotten by communion with others? Some, it may be, that are of my own *size* or *judgment*, or that I am otherwise obliged to, I can delight to converse with: But O, where is that largeness of heart, and general delight I should have to, and in all thy people? How many of my old dear acquaintance are now in heaven, whose tongues were as *choice silver*, while they were here, Prov. x. 20. And blessed souls, how communicative were they of what thou gavest them? O what an improvement had I made of my talent this way, had I been diligent! Lord pardon my neglect of those sweet and blessed advantages. O let all my delight be in thy saints, who are the *excellent of the earth.* Let me never go out of their company, without an heart more warmed, quickned, and enlarged, than when I came amongst them.

THE POEM.

" To several nations God doth so distribute
" His bounty, that each one must pay a tribute
" Unto each other. *Europe* cannot vaunt,
" And say, of *Africa* I have no want.
" *America* and *Asia* need not strive,
" Which of itself can best subsist and live.
" Each countries want, in something, doth maintain

" Commerce betwixt them all. Such is the aim
" And end of God, who doth dispense and give
" More grace to some, their brethren to relieve.
" This makes the *sun* ten thousand times more bright
" Because it is diffusive of its light,
" Its beams are gilded gloriously; but then
" This property doth gild them o'er again.
" Should sun, moon, stars, impropriate all their light,
" What dismal darkness would the world benight?
" On this account men hate the vermin brood,
" Because they take in much, but do no good.
" What harm, if I at yours, my candle light:
" Except thereby, I make your room more bright.
" He that, by pumping, sucks and draws the spring,
" New streams, and sweeter, to that well doth bring.
" Grace is a treasure in an earthen pot;
" When death hath dasht it, no more can be got
" Out of that vessel: Then, while it is whole,
" Get out the treasure to enrich your soul."

CHAP. XI.

The rocks abide, though seas against them rage,
So shall the Church, which is God's heritage.

OBSERVATION.

THE rocks, though situate in the boisterous and tempestuous ocean, yet abide firm and immovable from age to age: The impetuous waves

dash against them with great violence, but cannot remove them out of their place. And although sometimes they wash over them, and make them to disappear, yet there they remain fixt and impregnable.

APPLICATION.

This is a lively emblem of the condition of the church, amidst all dangers and oppositions wherewith it is encountred and and assaulted in this world. These *metaphorical* waves roar and beat with violence against it, but with as little success as the sea against the rock, Mat. xvi. 18. "Upon this rock will I build my church, and the (gates) of hell shall not prevail against it." The gates of hell are the power and policy of hell; for it is convinced to be an allusive speech to the gates of the *Jews* wherein their ammunition for war was lodged, which also were the seats of judicature, there sate the judges: but yet, these gates of hell shall not prevail. Nay, this rock is not only invincible in the midst of their violence, but also breaks all that dash against it, Zech. xii. 3. "In that day I will make *Jerusalem* a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together, against it." An allusion to one that essays to roll some great stone against the hill, which at last returns upon him, and crushes him to pieces.

And the reason why it is thus firm and impregnable, is not from itself; for alas, so considered, it is

weak and obnoxious to ruin; but from the almighty power of God, which guards and preserves it day and night, Psal. xlvi. 5, 6. "God is in the midst of her, she shall not be moved: God shall help her, and that right early." Vatab. *Dum aspicit mane.* When the morning appears: Which notes (saith *Calvin*) God's assiduous and constant help and succour, which is extended in all dangers, as constantly as the sun rises. And this assiduous succour to his people, and their great security thereby, is set forth in the scriptures by a pleasant variety of metaphors and emblems, Zech. ii. 5. "I (saith the Lord) will be a wall of fire round about it. Some think this phrase alludes to the *Cherubims*, that kept the way of the tree of life with flaming swords: Others, to the fiery chariots round about Datham, where Elisha was: but most think it to be an allusion to an ancient custom of travellers in the deserts; who to prevent the assaults of wild beasts in the night, made a *Circular fire* round about them, which was as a wall to them. Thus will God be to his people, *a wall of fire*, which none can scale. So Exod. iii, 3, 4, 5. We have an excellent emblem of the churches low and dangerous condition, and admirable preservation. You have here, both a *marvel* and a *mystery*: The marvel was to see a bush all on fire and yet not consumed. The mystery is this: the bush represented the sad condition of the church in Egypt; the fire flaming upon it, the grievious afflictions, troubles, and bondage it was in there; the remaining of the bush unconsumed, the strange and admirable preservation of the church in those troubles. It lived there as the three noble *Jews*, untouched in the midst of a burning fiery furnace: And the *angel of the Lord* in a flame of fire in the midst of the bush,

was nothing else but the *Lord Jesus Christ*, powerfully and graciously present with his people, amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous for them, as that expression imports, Zech. ii. 8. "He that touches you, touches the apple of mine eye." He that strikes at them, strikes at the face of God; and at the most excellent part of the face, the eye; and at the most tender and precious part of the eye the apple of the eye. And yet (as a learned modern observes) this people of whom he uses this tender and dear expression, were none of the best of Israel neither; but the residue that staid behind in *Babylon*, when their brethern were gone to rebuild the temple; and yet over these, is he as tender, as a man is over his eye.

REFLECTION.

And is the security of the church so great! and its preservation so admirable, amidst all storms and tempests! then, why artthou so prone and subject to despond, O my soul, in the day of *Sions* trouble? Sensible thou wast, and oughtest to be; but no reason to hang down the head through discouragement, much less to forsake *Sion* in her distress, for fear of being ruined with her.

What *David* spake to *Abiathar*, 1 Sam. xxii. 23. that may *Zion* speak to all her sons and daughters in all their distresses: "Though he that seeketh thy life, seeketh mine also; yet with me shalt thou be in safeguard. God hath entailed great salvation and deliverance upon *Sion*; and blessed are all her friends and favourites; the rock of ages is its defence. Fear not therefore, O my soul, though the

hills be removed out of their place, and cast into the midst of the sea. O let my faith triumph, and my heart rejoice upon this ground of comfort. I see the same rocks now, and in the same place and condition they were many years ago. Though they have endured many storms, yet there they abide; and so shall *Sion*, when the proud waves have spent their fury and rage against it.

THE POEM.

"*Mesopotamia*, situate in the seas,
May represent the church, or if you please,
A rock, o'er which the waves do wash and swill,
May figure it; chuse either, which you will.
Winds strive upon those seas, and make a noise,
The lofty waves sometimes lift up their voice,
And swelling high, successively do beat
With violence against it, then retreat.
They break themselves, but it abides their shock;
And when their rage is spent, there stands the rock.
Then they are out, that do affirm and vote,
Peace, pomp, and splendour is the churches *Note*.
And they deserve no less reproof, that are
In *Zion's* troubles ready to despair.
This rock amidst far stronger rocks do lie,
Which are its fence; so *deep*, so *thick*, so *high*,
They can't be *batter'd scal'd*, or *undermin'd*:
And these, environ'd by them, daily find
Their bread ascertain'd; waters too secur'd
Then shout and sing, ye that are thus immur'd:

CHAP. XII.

What dangers run they for a little gains,
Who for their souls, would ne'er take half the pains!

HOW exceeding solicitous and adventurous are seamen for a small portion of the world? How prodigal of strength and life for it? They will run to the ends of the earth, engage in a thousand dangers, upon the hopes and probability of getting a small estate. *Per mare, per terras, per mille pericula current.* Hopes of gain makes them willing to adventure their liberty, yea, their life; and encourages them to endure heat, cold, and hunger, and a thousand straights and difficulties, to which they are frequently exposed.

APPLICATION.

How hot and eager are mens affections after the world? And how remiss and cold toward things eternal? They are careful, and troubled about many things, but seldom mind the great and necessary matters, Luke x. 41. They can rise early, go to bed late, eat the bread of carefulness: But when did they so deny themselves for their poor souls? Their heads are full of designs and projects to get or advance an estate: "We will go into such a city, continue there a year, and buy and sell, and get gain," James iv. 13. This is the *to ergon*, the

master-design, which engrosseth all their time, studies and contrivances. The will hath past a decree for it, the heart and affections are fully let out to it, *They will be rich*, 1 Tim. vi. 9. This decree of the will, the spirit of God takes deep notice of it; and indeed it is the cleerest and fullest discovery of man's portion and condition: For, look what is highest in the estimation, first and last in the thoughts, and upon which we spend our treasure, Mat. vi. 20, 21, The heads and hearts of saints are full of solicitous cares and fears about their spiritual condition: The great design they drive on, to which all other things are but (*parraga*,) things on the by, is to make sure their calling and election. This is the ? (*pondus*) the weight and byas of their spirit: if their hearts stray and wander after any other thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my youth, may the carnal minded men say; I have been labouring for the meat that perisheth; disquieting myself in vain, full of designs and projects for the world, and unwearied in my endeavours to compass an earthly treasure; yet therein I have either been checkt and disappointed by providence; or if I have obtained, yet I am no sooner come to enjoy that content and comfort I promised myself in it, but I am ready to leave it all, to be stript out of it by death, and in that day all my thoughts perish. But in the mean time, what have I done for my soul? When did I ever break a night's sleep, or

deny and pinch myſelf for it? Ah fool that I am! to nouriſh and pamper a vile body, which muſt ſhortly lie under the clods and become a loathſome carcaſe; and in the mean time, neglect and undo my poor ſoul, which partakes of the nature of angels, and muſt live for ever. I have kept others' vineyards, but mine own vineyard I have not kept: I have been a perpetual drudge and ſlave to the world; in a worſe condition hath my ſoul been, than others that are condemned to the mines. Lord change my treaſure, and change my heart: O let it ſuffice that I been thus long labouring in the fire, for very vanity. Now gather up my heart and affections in thyſelf, and let my great deſign now be, to ſecure a ſpecial intereſt in thy bleſſed ſelf, that I may once ſay, To me to live is Chriſt.

THE POEM.

" The face of man impreſt and ſtampt on Gold,
" With crown and royal ſcepters we behold.
" No wonder that an humane face it gains,
" Since head, heart, ſoul and body it obtains.
" Nor is it ſtrange a ſcepter it ſhould have,
" That to its yoke the world doth ſo enſlave,
" Charm'd with its chinking note, away they go
" Like eagles to the carcaſs, ride and row.
" Thro' worlds of hazards fooliſh creatures run,
" That into its embraces they may come.
" Poor *Indians* in the mines my heart condoles,
" But ſeldom turns aſide to pity ſouls,
" Which are the ſlaves indeed, that toil and ſpend

"Themselves upon its service, Surely, friend,
"They are but sextons to prepare and make
"Thy grave within those mines, whence they do take
"And dig their ore. Ah! many souls, I fear,
"Whose bodies live, yet lie entombed there.
"Is gold so tempting to you? Lo, Christ stands,
"With length of days, and riches in his hands.
"Gold in the fire tried he freely proffers;
"But few regard or take those golden offers.

CHAP. XIII.

Millions of creatures in the seas are fed:
Why then are saints in doubt of daily bread?

OBSERVATION.

THERE are multitudes of living creatures in the sea. The *Psalmist* saith, there are in it "Things creeping innumerable, both small and great beasts," Psal. civ. 25. And we read, Gen. i. 20. That when God blessed the waters he said, let the waters bring forth abundantly, both fish and fowl, that move in it, and fly above it. Yet all those multitudes of fish and fowl, both in sea and land, are cared and provided for, Psal. cxlv. 15, 16. "Thou givest them their meat in due season; thou openest thy hand, and satisfiest the desire of every living thing."

APPLICATION.

If God takes care for the fishes of the sea, and fowls of the air, much more will he care and provide for those that fear him. "When the poor and needy seeketh water, and there is none, and their tongue faileth for thrist; I the Lord will hear them, I the God of *Israel* will not forsake them, *Isa.* xli. 17. Take no thought for your life (*saith the Lord*) what ye shall eat, or what ye shall drink; or for the body what ye shall put on:" Which he backs with an argument from God's providence over the creature, and enforceth it with a (*much rather*) upon them, Mat. vi. 25, 31. God would have his people without *carefulness* (*i. e.*) anxious care, 1 Cor. vii. 32. "And to cast their care upon him, for he careth for them," 1 Pet. v. 7. There be two main arguments suggested in the gospel, to quiet and satisfie the hearts of saints in this particular: The one is, that the gift of Jesus Christ amounts to more than all these things come to? Yea, in bestowing him, he has given that which virtually and eminently comprehends all these inferiour mercies in it, Rom. 8. 32. "He that spared not his own Son but delivered him up for us all? how, shall he not with him freely give us all things? And 1 Cor. iii. 22. All things are yours, and ye are Christ's, and Christ is God's." Another argument is, that God gives these temporal things to those he never gave his Christ unto, and therefore there is no great matter in them: Yea, to those, which in a little while are to be

thrust into hell, Psal. xvii. 14. Now, if God clothe and feed his enemies, if (to allude to that, Luke xii. 28.) He clothes this grass, which to day is in its pride and glory in the field, and tomorrow is cast into the oven, into hell. How much more will he cloath and provide for you that are saints?

This God that feeds all the creatures, is your father, and a father that never dies; and therefore you shall not be as exposed orphans, that are the children of such a father. "For he hath said, I will never leave you, nor forsake you," Heb. xiii. 5. I have read of a good woman, that in all wants and distresses, was wont to encourage herself with that word, 2 Sam. xxii. 47. *The Lord liveth.* But one time being in a deep distress, and forgetting that consolation, one of her little children came to her and said, *Mother, why weep ye so? What is God dead now?* Which words from a child, shamed her out of her unbelieving fears, and quickly brought her spirit to rest. O Saint! whilst God lives, thou canst not want what is good for thee.

How sweet a life might christians live, could they but bring their hearts to a full subjection to the disposing will of God! to be content not only with what he commands and approves, but also with what he allots and appoints. It was a sweet reply, that a gracious woman once made upon her death-bed, to a friend that asked her whether she were more willing to live or die? She answer'd, I am pleas'd with what God pleaseth. Yea, said her friend, but if God should refer it to you, which would you chuse? Truly, (*saith she*) if God should refer it to me, I would refer it to him again. Ah blest life, when the will is swallow'd up in the will of God, and the heart at rest in his care and love, and pleased with all his appointments!

REFLECTION.

I remember my fault this day, may many a gracious soul say. Ah how faithless and distrustful have I been notwithstanding the great security God hath given to my faith, both in his word and works! O my soul, thou hast greatly sinned therein, and dishonoured thy Father! I have been worse to my Father, than my children are to me. They trouble not their thoughts with what they shall eat or drink, or put on, but trust to my care and provision for that: Yet I cannot trust my Father, though I have have ten thousand times more reason so to do, than they have to trust me, Mat. 7. 21. Surely, unless I were jealous of my Father's affection, I could not be so dubious of his provision for me. Ah, I should rather wonder that I have so much, than repine that I have no more. I should rather have been troubled that I have done no more for God, than that I have received no more from God. I have not proclaimed it to the world by my conversation, that I have found a sufficiency in him alone, as the saints have done, Hab. iii. 17, 18. How have I debased the faithfulness and all sufficiency of God, and magnified these earthly trifles, by my anxiety about them? Had I had more faith, a light purse would not have made such an heavy heart. Lord how often hast thou convinced me of this folly, and put me to the blush, when thou hast confuted my unbelief; so that I have resolved never to distrust thee more, and yet new exigencies renew this corruption? How contradictory also hath my heart and my prayers been? I pray for them

conditionally, and with submission to thy will: I must have them; yet this hath been the language of my heart and life. O convince me of this folly.

THE POEM.

" Variety of curious fish are caught
" Out of the sea, and to our tables brought;
" We pick the choicest bits, and then we say,
" We are sufficed; come, now take away.
" The table's voided, you have done; but fain
" I would persuade to have it brought again.
" The sweetest bit of all remains behind
" Which through your want of skill, you could not find.
" A bit for faith, have you not found it? Then
" I have made but half a meal; come taste agen,
" Hast thou considered (O my soul) that hand
" Which feeds those multitudes in sea and land?
" A double mercy in it thou should see;
" It fed them first, and then with them fed thee.
" Food in the waters we should think were scant
" For such a multitude, yet none do want.
" What numerous flocks of birds above me fly?
" When saw I one, through want fall down and die?
" They gather what his hand to them doth bring,
" Tho' but a worm, and at that feast can sing.
" How full a table doth my Father keep?
" Blush then, my naughty heart, repent and weep;
" How faithless and distrustful hast thou been,
" Although his care and love thou oft hast seen?
" Thus in a single dish you have a feast,
" Your first and second course, the last the best.

CHAP. XIV.

Sea-waters drained through the earth are ſweet;
So are th' afflictions which God's people meet.

OBSERVATION.

THE waters of the ſea in themſelves, are brackiſh and unpleaſant, yet being exhaled by the ſun, and condenſed into clouds, they fall down in pleaſant ſhowers: or if drained through the earth, their property is thereby altered; and that which was ſo ſalt in the ſea, becomes exceeding ſweet and pleaſant in the ſprings. This we find by conſtant experience, the ſweeteſt cryſtal ſpring came from the ſea, Eccleſ. i. 7.

APPLICATION.

Afflictions in themſelves are evil, Amos ii. 6. Very bitter and unpleaſant. See Heb. xii. xi. Yet not morally and intrinſically evil, as ſin is; for if ſo, the holy God would never own it for his own act, as he doth, Mic. iii. 2. but always diſclaimeth ſin, Jam. i. 3. Beſides, if it were ſo evil, it could in no caſe, or reſpect, be the object of our election and deſire; as in ſome caſes it ought to be, Heb. xi. xxv. But it is evil, as it is the fruit of ſin, and grievous unto ſenſe, Heb. xiv. 11. But though it be thus brackiſh and unpleaſant in itſelf, yet paſſing through Chriſt, and the covenant, it loſes that ungrateful property, and becomes pleaſant in the

fruits and effects thereof, unto believers, Heb. xii. 11.

Yea, ſuch are the bleſſed fruits thereof, that they are to account it all joy, when they fall into divers afflictions, Jam. i. 2. *David* could bleſs God, that he was afflicted; and many a ſaint hath done the like. A good woman once compared her afflictions to her children: "For *(ſaith ſhe)* they put me in pain in bearing them; yet as I know not which child, ſo neither which affliction I could be without."

Sometimes the Lord ſanctifies affliction to diſcover the corruption that is in the heart, Deut. viii. 2. It is a furnace to ſhew the droſs. Ah! when a ſharp affliction comes, then the pride, impatiency, and unbelief of the heart appears. *Matura vexata prodit ſeipſam.* When the water is ſtirred, then the mud and filthy ſediment that lay at the bottom riſes. Little (ſaith the afflicted ſoul) did I think, there had been in me that pride, ſelf-love, diſtruſt of God, carnal fear, and unbelief, as I now find. O where is my patience, my faith, my glory in tribulation? I could not have imagined the ſight of death would have ſo appalled me, the loſs of outward things ſo have pierced me. Now what a bleſſed thing is this, to have the heart thus diſcovered?

Again: Sanctified afflictions diſcover the emptineſs and vanity of the creature. Now the Lord hath ſtained its pride, and vailed its tempting ſplendour, by this or that affliction; and the ſoul ſees what an empty, ſhallow, deceitful thing it is. The world (as one hath truly obſerved) is then only great in our eyes when we are full of ſenſe and ſelf: But now affliction makes us more ſpiritual, and then it is nothing. It drives them nearer to God,

makes them see the necessity of the life of faith, with multitudes of other benefits.

But yet these sweet fruits of affliction do not naturally, and of their own accord, spring from it: No, we may as well look for *grapes* from *thorns*, or *figs* from *thistles*, as for such fruits from affliction, till Christ's sanctifying hand and art have past upon them.

The reason why they become thus sweet and pleasant (as I noted before) is, because they run now into another channel; Jesus Christ hath removed them from mount Ebel to Gerezim; they are no more the effects of vindictive wrath, but paternal chastisement. And (as Mr. Case well notes) "A teaching affliction is to the saints, the result of all the offices of Jesus Christ. As a king, he chastens; as a prophet, he teacheth, viz. by chastening; and as a priest, he hath purchased this grace of the father, that the dry rod might blossom, and bear fruit." Behold then, a sanctified affliction is a cup, whereinto Jesus christ hath wrung and prest the juice and virtue of all his mediatory offices. Surely that must be a cup of generous, royal wine, like that in the supper, a cup of blessing to the people of God.

Correction, Instruction, page 182.

REFLECTION.

Hence may the unsanctified soul draw matter of fear and trouble, even from its unsanctified troubles. And thus it may reflect upon itself; O my soul, what good hast thou gotten by all, or any of thy afflictions? God's rod hath been dumb to thee, or thou deaf to it. I have not learned one holy In-

ſtruction from it: My troubles have left me the ſame, or worſe than they found me; my heart was proud, earthly, and vain before, and ſo it remains ſtill: They have not purged out, but only given vent to the pride, murmur, and atheiſm of my heart. I have been in my afflictions, as that wicked Ahaz was in his, 2 Chron. xxviii. 22. "*Who* in the midſt of his diſtreſs, yet treſpaſſed more and more againſt the Lord." When I have been in ſtorms at ſea, or troubles at home, my ſoul within me hath been as a raging ſea, caſting up mire and dirt. Surely this rod is not the rod of God's children. I have proved but droſs in the furnace, and I fear the Lord will put me away as droſs, as he threatens to do by the wicked, Pſal. cxix. 119.

Hence alſo ſhould gracious ſouls draw much encouragement and comfort amidſt all their troubles. O theſe are the fruits of God's fatherly love to me! Why ſhould I fear in the day of evil? or tremble any more at affliction? though they ſeem as a ſerpent at a diſtance, yet are they a rod in hand. O bleſſed be that ſkilful and gracious hand, that makes the rod the dry rod to bloſſom, and bear ſuch precious fruit.

Lord! what a myſtery of love lies in this diſpenſation! That ſin which firſt brought affliction into the world, is now itſelf carried out of the world by affliction, Rom. v. 12. Iſa. vii. 9. O what can fruſtrate my ſalvation, when thoſe very things that ſeem moſt to oppoſe it, are made ſubſervient to it; and contrary to their own nature do promote and further it?

THE POEM.

" 'Tis ſtrange to hear what different cenſures fall
" Upon the ſame affliction ; ſome do call
" Their troubles ſweet, ſome bitter ; others meet
" Them both mid-way, and call them bitter ſweet.
" But here's the queſtion ſtill I fain would ſee,
" Why ſweet to him and bitter unto me ?
" Thou drink'ſt them dregs and all, but others fin'd
" Their troubles ſweet, becauſe to them refin'd,
" And ſanctifi'd ; which difference is beſt,
" By ſuch apt Similies as theſe expreſt.
" From ſalt and brackiſh ſeas fumes riſe and fly
" Which into clouds condens'd obſcure the ſkie,
" Their property there alter'd in few hours
" Thoſe brackiſh fumes fall down in pleaſant ſhowers
" Or as the dregs of wine and beer diſtill'd
" By limbeck, with ingredients, doth yield
" A cordial water, though the lees were bitter,
" From whence the chymiſt did extract ſuch liquor.
" Then marvel not that one can kiſs that rod,
" Which makes another to blaſpheme his God.
" O get your troubles ſweet'ned and refin'd
" Or elſe they'll leave bitter effects behind.
" Saints troubles are a cord, let down by love,
" To pully up their hearts to things above.

CHAP. XV.

Seas within their bounds the Lord contains;
He alſo men and devils holds in chains.

OBSERVATION.

IT is a wonderful work of God; to limit and bound ſuch a vaſt and furious creature, as the ſea; which, according to the judgment of many learned men, is higher than the earth; and that it hath a propenſion to overflow it, is evident, both from its nature and motion; were it not, that the great God had laid his law upon it. And this is a work wherein the Lord glories, and will be admired, Pſal. civ. 9. "Thou haſt ſet a bound that they may not paſs over, that they turn not again to cover the earth." Which it is clear they would do, were they not thus limited. So Job. xxxviii. 8, 10, 11. "Who ſhut up the ſeas with doors, when it brake forth, as if it had iſſued out of the womb? I brake up for it my decreed place, and ſet bars and doors, and ſaid, hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtaid.

APPLICATION.

And no leſs is the glorious power and mercy of God diſcovered in bridling the rage and fury of Satan and his inſtruments, that they break not in upon the inheritance of the Lord, and deſtroy it. "Surely, the wrath of man ſhall praiſe thee, the remainder of wrath ſhalt thou reſtrain." Pſal. lxxvi. 10. By which it is more than hinted, that there is a world of rage and malice in the hearts of wicked men, which fain would, but cannot vent itſelf, becauſe the Lord reſtrains, or as the Hebrew, *Girds it up.* Satan is the envious one, and his rage is great againſt the people of God, Rev. xii. 12. But God holds him and all his inſtruments in a chain of providence; and it is well for God's people, that it is ſo.

They are limited as the ſea, and ſo the Lord in a providential way ſpeaks to them, hitherto ſhall you come, and no further. Sometimes he ties them up ſo ſhort, that they cannot touch his people, though they have the greateſt opportunities and advantages, Pſal. cv, 12, 13, 14, 15. "When they were but a few men in number, yea, very few, and ſtrangers in it; when they went from one nation to another, from one kingdom to another people: He ſuffered no man to do them wrong; yea, he reproved kings for their ſakes, ſaying, touth not mine anointed, and do my prophets no harm." And ſometimes he permits them to touch and trouble his people, but then ſets bounds and limits to them, beyond which they muſt not paſs. That

is a pregnant text to this purpose, " Revel. ii. 10. Behold, the devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days."

Here are four remarkable limitations, upon satan and his agents, in reference to the people of God : A limitation as to the persons, not all, but some : A limitation of the punishment, a prison, not a grave, not hell : A limitation upon them as to the end ; for trial, not ruin : And lastly as to the *duration*, not as long as they please, but ten days.

REFLECTION.

O my soul, what marrow and fatness, comfort, and consolation, mayest thou suck from the breast of this truth, in the darkest day of trouble ? Thou seest how the flowing sea drives to overwhelm the earth. Who has arrested it in its course, and stopt its violence ! Who has confined it to its place ? Certainly none other but the Lord. When I see it threaten the shore with its proud, furious, and insulting waves, I wonder it doth not swallow up all : But I see it no sooner touch the sands, which God hath made its bounds, but it retires, and as it were with a kind of submission, respects those limits which God hath set it.

Thus the fiercest element is repress by the feeblest things : Thou seest also, how full of wrath and fury wicked men are, how they rage like the troubled sea, and threaten to overwhelm *thee, and all

* See the Turk's Letter to the Emperor of Germany, lately published by Authority.

the Lord's inheritance: and then the floods of ungodly men make thee afraid, yet are they restrained by an invisible gracious hand, that they cannot execute their purpose, nor perform their enterprize. How full of devils and devilized men, is this lower world? Yet in the midst of them all hast thou hitherto been preserved. O my soul admire and adore that glorious power of God, by which thou art kept unto salvation. Is not the preservation of a saint in the midst of such hosts of enemies as great a miracle, though not so sensible, as the preservation of those three noble Jews in the midst of the fiery furnace, or Daniel in the den of lions? For there is as strong a propension in Satan; and wicked men, to destroy the saints; as in the fire to burn, or a lion to devour. O then let me chearfully address myself to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me, but what is given them from above, John xix. 11. And no more shall be given than shall turn to the glory of God, Psal. lxxvi. 10. and the advantage of my soul, Rom. viii. 28.

THE POEM.

"This world's a forest, where from day to day,
"Bears, wolves, and lions range and seek their prey.
"Amidst them all poor harmless Lambs are fed,
"And by their very dens in safety led.
"They roar upon us, but are held in chains:
"Our Shepherd, is their keeper, he maintains

" Our lot. Why then ſhould we ſo trembling ſtand ?
" We meet them, true, but in their keeper's hand.
" He that to raging ſeas ſuch bounds hath put
" The mouths of ravenous beaſt can alſo ſhut.
" Sleep in the woods, poor lambs yourſelves repoſe
" Upon his care, whoſe eyes do never cloſe.
" If unbelief in you don't looſe their chain,
" Fear not their ſtruggling, that's but all in vain.
" If God can check the waves by ſmalleſt Sand
" A twined thread may hold theſe in his hand.
" Shun ſin, keep cloſe to Chriſt ; for other evils
" You need not fear, tho' compaſt round with devils.

CHAP. XVI.

To ſea without a compaſs none dare go ;
Our courſe without the word is even ſo.

OBSERVATION.

OF how great uſe and neceſſity is the compaſs to ſea men ? Though they can coaſt a little way by the ſhore, yet they dare not venture far into the ocean without it. It is their guide, and directs and ſhapes their courſe for them : And if by the violence of wind and weather they are driven beſide their due courſe, yet by the help of this, they are reduced and brought to rights again. It is wonderful to conſider, how by the help of this guide they can run in a direct line many hundred leagues, and at laſt fall right with the ſmalleſt iſland ; which

is in the ocean, comparatively, but as the head of a small pin upon a table.

APPLICATION.

What the compass, and all other mathematical instruments are to the navigator, that and much more is the word of God to us in our course to heaven. This is our compass to steer our course by, and it is truly touched; he that orders his conversation by it, shall safely arrive in heaven at last. Gal. vi. 16. *As many as walk according to this rule, peace be on them and mercy.*

This word is as necessary to us in our way to glory, as a lamp or lanthorn is in a dark night, Psal. cxix. 105. That is a light shining in a dark place, till the day dawn, and the day-star arise in our hearts, 2 Pet. i. 19. If any that profess to know it and own it as a rule, miss heaven at last; let them not blame the word for misguiding them, but their own negligent and deceitful hearts, that shuffle in and out, and shape not their course and conversation according to its prescriptions.

What blame can you lay upon the compass, if you steer not exactly by it? How many are there, that neglecting this rule, will coast it to heaven by their own reason? No wonder such fall short and perish in the way. This is a faithful guide, and brings all that follow it to the blessed end, "*Thou shall guide me with thy counsel, and afterwards receive me to glory*, Psal. lxxiii, 24. The whole hundredth and nineteenth Psalm is spent in commendation of its transcendent excellency and usefulness. *Luther* profest, that he prized it so highly, that he would

not take the whole world in exchange for one leaf of it. Lay but this rule before you, and walk accurately by it; and you cannot be out of your way to heaven, Psal. cxix. 30. *I have chosen the way of truth, (or the true way;) thy judgment have I laid before me.* Some indeed have opened their detracting blasphemous mouths against it; as Julian, that curled apostate, who feared not to say, there was as good matter in Phocillides as in Solomon, in Pindarus' Odes, as in David's Psalms.

And the papists generally slight it, making it a lame imperfect rule; yea, making their own traditions the touchstone of doctrines, and foundation of faith. Montanus tells us, that although the apostle would have sermons and service celebrated in a known tongue, yet the church, for very good cause, hath otherwise ordered it. Gilford called it, the mother of heresies. Bonner's chaplain judged it worthy to be burnt as a strange doctrine. They set up their inventions above it, and frequently come in with a *Non obstante* against Christ's institutions. And thus do they make it void, or, as the word *anateilontes* signifies, Mat. xv. 6. Unlord it and take away its authority as a rule. But those that have thus slighted it, and followed the by-paths unto which their corrupt hearts have led them, they take not hold of the paths of life, and are now in the depths of hell. All other lights, to which men pretend, in the neglect of this, are but false fires; that will lead men into the pits and bogs of destruction at last.

REFLECTION.

And is thy word a compass, to direct my course to glory? O where am I then like to arrive at last,

that in all my courſe have neglected it, and ſteered according to the counſel of my own heart! Lord, I have not made thy word the man of my counſel, but conſulted with fleſh and blood; I have not enquired at this oracle, nor ſtudied it, and made it the guide of my way; but walked after the ſight of my eyes, and the luſt of my heart. Whither Lord can I come at laſt, but to hell, after this rate and reckoning? Some have ſlighted thy word profeſſedly, and I have ſlighted it practically. I have a poor ſoul embarqued for eternity, it is now floating on a dangerous ocean, rocks and ſands on every ſide, and I go a drift before every wind of temptation, and know not where I am. Ah Lord, convince me of the danger of this condition. O convince me of my ignorance in thy word, and the fatal conſequence and iſſue thereof. Lord, let me now reſolve to ſtudy, prize, and obey it; hide it in my heart, that I may not ſin againſt it: Open my underſtanding, that I may underſtand the ſcriptures: Open my heart to entertain it in love. O thou that haſt been ſo gracious to give a perfect rule, give me alſo a perfect heart to walk by that rule to glory!

THE POEM.

"This world's a ſea, wherein a numerous fleet
"Of ſhips are under ſail. Here you ſhall meet
"Of every rate and ſize; Frigates, Galleons,
"The nimble ketches and ſmall pickeroons:
"Some bound to this port, ſome where winds and weather

" Will drive them, they are bound they know not whither.
" Some steer away for heaven, some for hell ;
" To which some steer, themselves can hardly tell.
" The winds do shape their course, which tho' it blow
" From any point, before it they must go.
" They are directed by the wind and tide,
" That have no compass to direct and guide :
" For want of this, must run themselves a ground,
" Brave ships are cast away, poor souls are drown'd.
" Thy word our compass is to guide our way
" To glory ; it reduces such as stray.
" Lord, let thy word dwell richly in my heart,
" And make me skilful in this heavenly art,
" O let me understand and be so wise,
" To know upon what point my country lies.
" And having set my course directly thither,
" Great God preserve me in the foulest weather.
" By reason some will coast it : but I fear
" Such coasters never will drop anchor there.
" Thy word is truly toucht, and still directs
" A proper course which my base heart neglects.
" Lord touch mine iron heart, and make it stand
" Pointing to thee, its loadstone to that land
" Of Rest above. Let every tempest drive
" My soul, where it would rather be than live."

CHAP. XVII.

Look as the Sea by turns doth ebb and flow ;
So their Estates, that use it, come and go.

OBSERVATION.

THE sea hath its alternate course and motion, its ebbings and flowings : no sooner is it

high-water, but it begins to ebb again, and leave the shore naked and dry, which but a little before it covered and over-flowed. And as its tides so also its waves are the emblem of inconstancy, still rolling and tumbling, this way and that, never fixt and quiet. *Instabilis unda* : *As fickle as a wave*, is common to a Proverb. See James i. 6. *He that wavereth is like a wave of the sea, driven with winds, and tossed.* So Isai. lvii. 20. *It cannot rest.*

APPLICATION.

Thus mutable and inconstant are all outward things, there is no depending on them : nothing of any substance, or any solid consistence in them, 1 Cor. vii. 31. *The fashion of this world passeth away.* It is an high point of folly to depend upon such vanities, Prov. xxiii. 5. *Why wilt thou set* (or as it is in the *Hebrew*) *cause thine eyes to fly upon that which is not ? For riches certainly make themselves wings and fly away, as an eagle towards heaven.* In flying to us (saith *Augustine*) they have *alas vix quidem passerinas*, scarce a sparrow's wings ; but in flying from us, wings as an eagle. And those wings they are said to make to themselves, (*i. e.*) the cause of its transitoriness is in itself ; the creature is subjected to vanity by sin : They are sweet flowers, but withered presently, James i. 10. *As the flower of the grass, so shall the rich man fade away.* The man is like the stalk of the grass ; his riches are the flower of the grass ; his glory and outward beauty, the stalk is soon withered, but the flower much sooner. This is either withered upon, or blown off from it, while the stalk abides. Many a man

out lives his eſtate and honour, and ſtands in the world as a bare dry ſtalk in the field, whoſe flower, beauty, and bravery is gone; one puff of wind blows it away, one churliſh eaſterly blaſt ſhrivels it up, 1 *Pet.* iv. 24.

How mad a thing is it then, for any man to be lifted up in pride, upon ſuch a vanity as this is; to build ſo lofty and over-jetting roof upon ſuch a feeble tottering foundation? We have ſeen meadows full of ſuch curious flowers, mown down and withered, men of great eſtates impoveriſhed ſuddenly: and when, like a meadow that is mown, they have begun to recover themſelves again (as the phraſe is) the Lord hath ſent *Graſhoppers in the beginning of the ſhooting up of the latter growth*, Amos vii. 1. Juſt as the graſhoppers and other creatures devour the ſecond tender herbage, as ſoon as the field begins to recover its verdure. So men, after they have been denuded and blaſted by providence, they begin after a while to flouriſh again, but then comes ſome new affliction, and blaſts all. None have more frequent experience of this, than you that are merchants and ſea-men, whoſe eſtates are floating: and yet ſuch as have had the higheſt ſecurity in the eye of reaſon, have notwithſtanding experienced the vanity of theſe things. *Henry* the fourth a potent prince, was reduced to ſuch a low ebb, that he petitioned for a Prebend's place in the Church of *Spire*. *Gallimer*, king of the *Vandals*, was brought ſo low, that he ſent to his friend for a ſpunge, a loaf of bread and an harp: a ſpunge to dry up his tears, a loaf of bread to maintain his life, and an harp to ſolace himſelf in his miſery. The ſtory of *Belliſarius* is very affecting: He was a man famous in his time, general of an army, yet having his eyes put out, and ſtripped of all earthly comforts, was led about, crying, *Date*

obolum Belliſario, Give one penny to poor *Belliſarius*. Inſtances in hiſtory of this kind are infinite. Men of the greateſt eſtates and honours, have nevertheleſs become the very *Ludibria fortunæ*, as one ſpeaks, The very ſcorn of fortune.

Yea, and not only wicked men, that have gotten their eſtates by rapine and oppreſſion, have lived to ſee them thus ſcattered by providence: but ſometimes godly men have had their eſtates, how juſtly ſoever acquired, thus ſcattered by providence alſo. Who ever had an eſtate better gotten, better bottomed, or better managed, than *Job?* yet all was overthrown and ſwept away in a moment: though in mercy to him, as the iſſue demonſtrated.

Oh then! what a vanity is it to ſet the heart and let out the affections on them! You can never depend too much upon God, nor too little upon the creature, 1 Tim. vi. 17. "Charge them that are rich in this world, that they be not high minded and truſt in uncertain riches."

REFLECTION.

Are all earthly things thus tranſitory and vain? Then what a reproach and ſhame is it to me, that the men of this world ſhould be more induſtrious and eager in the proſecution of ſuch vanities, than I am to enrich my ſoul with ſolid and everlaſting treaſure? O that ever a ſenſual luſt ſhould be more operative in them than the love of God in me! O my ſoul, thou doſt not lay out thy ſtrength and earneſtneſs for heaven, with any proportion to what they do for the world. I have indeed higher motives, and a ſurer reward than they: But as I have an advantage above them herein, ſo they have an advantage above me in the ſtrength and intireneſs of

the principle by which they are acted. What they do for the world, they do it with all their might; they have no contrary principle to oppoſe them; their thoughts, ſtrength, and affections are intirely carried in one channel: But I find *a law in my members warring againſt the law of my mind*; I muſt ſtrive through a thouſand difficulties and contradictions, to the diſcharge of a duty. O my God! Shall not my heart be more enlarged in zeal, love, and delight in thee, than theirs are after their luſts? O let me once find it ſo.

Again, is the creature ſo vain and unſtable, then why are my affections ſo hot and eager after it? And why am I ſo apt to dote upon its beauty, eſpecially when God is ſtaining all its pride and glory! *Jer.* xlv. 5, 6. Surely it is unbecoming the ſpirit of a Chriſtian at any time; but at ſuch a time we may ſay of it, as *Huſhai* of *Ahithophel*'s counſel, *It is not good at this time.*

O that my ſpirit were raiſed above them, and my converſation more in heaven! O that like that angel, *Rev.* x. 1, 2. which came down from heaven and ſet one foot upon the ſea, and another upon the earth, having a crown upon his head, ſo I might ſet one foot upon all the cares, fears, and terrors of the world, and another upon all the tempting ſplendour and glory of the world, treading both under foot in the duſt, and crowning myſelf with nothing but ſpiritual excellencies and glory!

THE POEM.

Judge in thyſelf (O Chriſtian) is it meet
To ſet thy heart on what beaſts ſet their feet?

'Tis no *hyperbole*, if you be told,
You dig for droſs with mattocks made of gold.
Affections are too coſtly to beſtow
Upon the fair-fac'd nothings here below.
The eagle ſcorns to fall down from on high
(The proverb ſaith) to catch the ſilly flie.
And can a Chriſtian leave the face of God,
T' embrace the earth, or dote upon a clod?
Can earthly things thy heart ſo ſtrangely move,
To tempt it down from the delights above;
And now to court the world at ſuch a time
When God is laying judgment to the line?
It's juſt like him that doth his cabin ſweep
And trim, when all is ſinking in the deep;
Or like the ſilly bird, that to her neſt
Doth carry ſtraws, and never is at reſt,
Till it be feather'd well, but doth not ſee
The ax beneath that's hewing down the tree.
If on a thorn thy heart itſelf repoſe
With ſuch delight, what if it were a roſe?
Admire, O ſaint, the wiſdom of thy God,
Who of the ſelf-ſame tree doth make a rod,
Leſt thou ſhouldſt ſurfeit on forbidden fruit,
And live not like a ſaint, but like a brute."

CHAP. XVIII.

Like hungry lions, waves for ſinners gape:
Leave then your ſins behind, if you'll eſcape.

OBSERVATION.

THE waves of the ſea are ſometimes raiſed by God's commiſſion, to be executioners of his

threatnings upon sinners. When *Jonah* fled from the presence of the Lord to *Tarshish*, the text saith, "The Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken," Jonah i. 4. These were God's bailiffs, to arrest the run-away prophet. And Psal. cxlviii. 8. The stormy winds are said to *fulfil his word*; not only his word of command, in rising when God bids them, but his word of *threatning* also. And hence it is called a *destroying wind*, Jer. li. 1. and a *stormy wind in God's fury*, Ezek. xiii. 13.

APPLICATION.

If these be the executioners of God's threatning, how sad then is their condition that put forth to sea under the guilt of all their sins? O, if God should commissionate the winds to go after and arrest thee for all thou owest him, where art thou then? How dare you put forth under the power of a divine threat, before all be cleared betwixt God and thee? Sins in Scripture are called debts, Mat. vi. 12. They are debts to God; not that we owe them to him, or ought to sin, but *metonymically*, because they render the sinner obnoxious to God's judgments, even as pecuniary debts oblige him that hath not wherewith to pay, to suffer punishment. All sinners must undergo the curse, either in their own person, according to the express letter of the law, Gen. ii. 17. Gal. iii. 10. or their surety, according to the tacit intent of the law, manifested to be the mind of the law-giver, Gen. iii. 15. Gal. iii. 13, 14.

Now he that by faith hath interest in this surety, hath his discharge, his *Quietus est*, sealed in the blood of Christ; all process at law, or from the law, is stopt. Rom. viii. 1. But if thou be an impenitent

perſiſting ſinner, thy debt remains upon thine own ſcore. "And be ſure thy ſin will find theeout where ever thou goeſt,' Num. xxxii. 23. *(i.e.)* God's revenging hand for ſin will be upon thee: Thou maiſt loſe the ſight and memory of thy ſins, but they loſe not the ſight of thee; they follow after, as the hound doth the fleeting game upon the ſcent, till they have fetcht thee up: And then conſider, "How fearful a thing it is to fall into the hands of the living God," Heb. x. 31. How ſoon may a ſtorm arreſt, and bring thee before the bar of God?

REFLECTION.

O my ſoul, what a caſe art thou in, if this be ſo? Are not all thy ſins yet upon thine own ſcore? Haſt not thou made light of Chriſt, and that precious blood of his, and hitherto perſiſted in thy rebellion againſt him? And what can the iſſue of this be at laſt, but ruin? There is abundant mercy indeed for returning ſinners; but the goſpel ſpeaks of none for perſiſting and impenitent ſinners. And though many who are going on in their ſins are overtaken by grace, yet there is no grace promiſed to ſuch as go on in ſin. O, if God ſhould arreſt me by the next ſtorm, and call me to an account for all that I owe him, I muſt then ly in the priſon of hell to all eternity; for I can never pay the debt; nay, all the angels in heaven cannot ſatisfy for it. Being Chriſtleſs, I am under all the curſes in the book of God; a child of *Hagar*. Lord, pity and ſpare me a little longer! O diſcover thy Chriſt unto me, and give me faith in his blood, and then thou art fully ſatisfied at once, and I diſcharged for ever. O require not the debt at my hand, for then, thou wilt never be ſatisfied, nor I acquitted. What profit, Lord,

is there in my blood! O my ſoul, make haſte to this Chriſt, thy refuge city; thou knoweſt not how ſoon the avenger of blood may overtake thee.

THE POEM.

'Thy ſins are debts, God puts them to account:
'Canſt tell, poor wretch, to what thy debts amount?
'Thou fill'ſt the treaſure of thy ſins each hour;
'Into his vials God doth alſo pour
'Proportionable wrath: Thou ſeeſt it not;
'But yet aſſure thyſelf, there's drop for drop.
'For every ſand of patience running out,
'A drop of wrath runs in. Soul, look about.
'God's treaſure's almoſt full, as well as thine:
'When both are full, O then the dreadful time
'Of reckoning comes; thou ſhalt not gain a day
'Of patience more, but then there haſtes away
'Heaven's purſivant, who comes upon the wing
'With his commiſſion ſeal'd, to take and bring.
'Do'ſt ſtill reject Chriſt's tenders? Well, next ſtorm
'May be the bailiff ordered to perform
'This dreadful office. O then reſtleſs be,
'Till God in Chriſt be reconcil'd to thee.
'The ſum is great, but if a Chriſt thou get,
'Fear not, a Prince can pay a beggar's debt.
'Now if the ſtorm ſhould riſe, thou need not fear;
'Thou art, but the delinquent is not there.
'A pardon'd ſoul to ſea may boldly go:
'He fears not bailiffs, that doth nothing owe."

CHAP. XIX.

To save the ship, rich ladings cast away,
Thy soul is shipwreck'd if thy lusts do stay.

OBSERVATION.

IN storms and distresses at sea, the richest commodities are cast over board; they stand not upon it, when life and all is in jeopardy and hazard. Jonah i. 5. The mariners cast forth the wares that were in the ship into the sea, to lighten it. And Acts xxvii. 18, 19. they cast out the very tacklings of the ship. How highly soever men prize such commodities, yet reason tells them, It were better these should perish, than life. Satan himself could say, Job i. *Skin for skin, and all that a man hath will he give for his life.*

APPLICATION.

And surely it is every way as highly reasonable, that men should mortify, cast out, and cut off their dearest lusts, rather than their immortal souls should sink and perish in the storm of God's wrath. Life indeed, is a precious treasure, and highly valued by men: You know what *Solomon* saith, Eccles. ix. 4. That *a living dog is better than a dead lion.* And we find men willing to part with their estates, limbs;

or any outward comfort, for the preſervation of it. The woman in the goſpel ſpent all ſhe had on the phyſicians for her health, a degree below life. Some men indeed do much overvalue their lives, and part with Chriſt and peace of conſcience for it; but he that thus ſaves it, ſhall looſe it. Now if life be ſo much worth, what then is the ſoul worth? Alas! life is but a *vapour, which appeareth for a little while, and then vaniſheth away*, James iv. 14.

Life indeed is more worth than all the world, but my ſoul is more worth than ten thouſand lives; Nature teacheth you to value the firſt ſo high, and grace ſhould teach you to value the ſecond much higher, Mat. xix. 26. Now here is the caſe: either you muſt part with your ſins, or with your ſouls; if theſe be not caſt out, both muſt ſink together. *If ye live after the fleſh, ye muſt die*, Rom. viii. 13. God ſaith to you in this caſe, as to *Ahab*, when he ſpared *Benhadad*, 1 Kings xx. 42. "Becauſe thou haſt let go a man which God hath appointed to deſtruction, therefore thy life ſhall go for his life." Guilt will raiſe a ſtorm of wrath, as *Jonah* did, if not caſt out.

REFLECTION.

And muſt ſin or the ſoul periſh? Muſt my life, yea, my eternal life go for it, if I ſpare it? O then let me not be cruel to mine own ſoul, in ſparing my ſin; O my ſoul, this fooliſh pity, and cruel indulgence will be thy ruin; If I ſpare it, God hath ſaid, *He will not ſpare me*, Deut. xxvi. 20. It is true, the pains of mortification are ſharp, but yet it is eaſier than the pains of hell. To cut off a right hand or pluck out a right eye, is hard; but to have my

ſoul cut off eternally from God, is harder. Is it as eaſy (O my ſoul!) to burn for them in hell, as to mortify them on earth? Surely, it is "profitable for me, that one member periſh, rather than that all be caſt into hell," Mat. v. 24. I ſee the merchant willing to part with rich wares, if embarqued with them in a ſtorm: And thoſe that have gangreen'd legs or arms, willingly ſtretch them out to be cut off to preſerve life: And ſhall I be willing to endure no difficulties for my ſoul? Chriſt reckoned ſouls worth his blood, And is it not worth my ſelf-denial? Lord, let me not warm a ſnake in my boſom, that will at laſt ſting me to the heart.

THE POEM.

'Thy ſoul's the ſhip, its lading is its luſts,
'God's judgments ſtormy winds and dang'rous guſt,
'Conſcience the maſter; but the ſtubborn will
'Goes *ſuprar cargo*, and doth keep the bill.
'Affections are the men the winds do riſe,
'The ſtorm increaſes: conſcience gives advice,
'To throw thoſe luſts o'er-board, and ſo to eaſe
'The veſſel, which elſe cannot keep the Seas.
'The will oppoſes, and th' affections ſay,
'The maſter's counſel they will not obey.
'The caſe is dangerous, that no man can doubt,
'Who ſees the ſtorm within, and that without.
'Luſts and affections cannot part, no, rather,
'They are reſolv'd to ſwim or ſink together.
'Conſcience ſtill ſtrives, but they cannot abide
'That it or reaſon ſhould the caſe decide.

'Luſt knows what reaſon in like caſes ſtill
'Determines well: Then chuſe ye whom ye will,
'Shall's make the Devil judge? This caſe has been
'Before him, and he judg'd, that ſkin for ſkin,
'And all men have, they'll part with for their life.
'Then how unreaſonable is this ſtrife?
'They that their ſins do with their perſons ſhip,
'Do for their ſouls prepare a dreadful whip.

CHAP. XX.

Chriſt with a word can ſurging waves appeaſe;
His voice a troubled ſoul can quickly eaſe.

OBSERVATION.

WHEN the ſea works, and is tempeſtuous, it is not in the power of any creature to appeaſe it. When the Egyptians would by their hieroglyphicks expreſs an impoſſibility, they did it by the picture of a man treading upon the waves. It is ſtoried of *Canute*, an ancient *Daniſh* King, That when a mighty ſtorm of flattery aroſe upon him, he appeaſed it by ſhewing that he could not appeaſe the ſea: But one of his courtiers told him, as he rode near the ſea-ſide, That he was lord of the ſea, as well as land. Well, ſaid the king, we ſhall ſee that by and by; and ſo went to the water-ſide, and with a loud voice cried, 'O ye ſeas and waves, come no further, touch not my feet.' But the ſea came up, notwithſtanding that charge, and confuted the

flattery. But now Jesus Christ hath the command of them indeed: It is said of him, Mat. viii. 26. *That he rebuked them.* And Mark iv. 38. He quiets them with a word, *Peace, be still:* as one would hush a child, and it obeyed him.

APPLICATION.

Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous sea; so it works, so it roars; and it is not in the power of all creatures to hush or quiet it. Spiritual terrors, as well as spiritual consolations, are not known till felt. O when the arrows of the Almighty are shot into the spirit, and the terrors of God set themselves in array against the soul; when the venom of those arrows drink up the spirits, and those armies of terrors charge violently and successively upon it, as Job vi. 4. What creature then is able to stand before them! Even God's own dear children have felt such terrors, as have *distracted them*, Psal. lxxxi. 15. Conscience is the seat of guilt. It is like a burning glass, so it contracts the beams of the threatnings, twists them together, and reflects them on the soul, until it smoke, scorch, and flame. If the wrath of a king be like the roaring of a lion, then what is the Almighty's wrath! which is *burning wrath*, Job xix. 11. *Tearing wrath*, Psal. l. 22. *Surprizing wrath*, Job xx. 23. And *Abiding wrath*, Job iii. 36.

In this case no creature can relieve, all are physicians of no value; some under these terrors, have thought hell more tolerable, and by a violent hand have thrust themselves out of the world into it, to

avoid theſe gnawings; Yet Jeſus Chriſt can quickly calm theſe myſtical waves alſo, and huſh them with a word; yea he is the Phyſician, and no other. It is the ſprinkling of his blood, which, like a cooling fomentation, allays thoſe heats within: That blood of ſprinkling ſpeaks peace, when all others have practiſed upon the ſoul to no purpoſe; and the reaſon is, becauſe he is a perſon in whom God and man, juſtice and mercy meet, and kiſs each other, Eph. ii. 14. And hence faith fetches in peace to the ſoul, Rom. v. 1.

REFLECTION.

Can none appeaſe a troubled conſcience, but Chriſt? Then learn, O my ſoul, to underſtand and daily more and more to favour that glorious name, even Jeſus, that delivers not only from the wrath to come, but that which is felt here alſo. Oh if the foretaſte of hell be ſo intolerable, if a few drops let fall on the conſcience in this life, be ſo ſcalding and unſufferable; what is it to have all the vials poured out to eternity, when there ſhall be nothing to divert, mitigate, or allay it?

Here men have ſomewhat to abate thoſe terrors, ſome hopes of mercy, at leaſt a poſſibility; but there, there is none. O my ſoul! how art thou loaded with guilt! and what a *Magormiſſabib* wouldſt thou be, ſhould God rouze that ſleepy lion in thy boſom! My condition is not at all the better, becauſe my conſcience is quiet. Ah, the day is coming, when it muſt awake, and will lighten and thunder terribly within me, if I get not into Chriſt the ſooner. O Lord, who knows the power of thy

wrath? O let me not carry this guilt out of the world with me, to maintain thoſe everlaſting flames? let me give no ſleep to mine eyes, nor ſlumber to my eye-lids, till I feel the comfort of that blood of ſprinkling, which alone ſpeaketh peace.

THE POEM.

'Among the dreadful works of God, I find
'No *metaphors*, to paint a troubled mind.
'I think on this, now that, and yet will neither
'Come fully up, though all be put together.
'Tis like the raging ſea, that caſts up mire,
'Or like to *Etna*, breathing ſmoke and fire;
'Or like a rouzed lion fierce and fell;
'Or like thoſe furies that do howl in hell.
'O conſcience! Who can ſtand before thy power,
'Endure thy gripes and twinges but an hour?
'Stone, gout, ſtrapado, racks, whatever is
'Dreadful to ſenſe, is but a toy to this.
'No pleaſures, riches, honours, friends can tell
'How to give eaſe: in this 'tis like to hell.
'Call for the pleaſant timbrel, lute, and harp;
'Alas! the muſick howls; the pain's too ſharp
'For theſe to charm, divert or lull aſleep:
'Theſe cannot reach it; no, the wound's too deep.
'Let all the promiſes before him ſtand,
'And ſet a *Barnabas* at its right-hand;
'Theſe in themſelves no comfort can afford,
'Tis Chriſt, & none but Chriſt, can ſpeak the word.
'And he no ſooner ſpeaks, but all is full,
'The ſtorm is over, and the mind tranquil.

'There goes a power with his majestick voice,
'To hush the dreadful storm, and still its noise.
'Who would not fear and love this glorious Lord,
'That can rebuke such tempests with a word?

CHAP. XXI.

Our food out of the Sea God doth command;
Yet few therein take notice of his hand.

OBSERVATION.

THE providence of God in furnishing us with such plenty and variety of fish, is not slightly to be past over. We have not only several sorts of fish in our own seas, which are caught in their seasons; but from several parts, especially the western parts of *England*, many sail of ships are sent yearly to the *American* parts of the world; as *New-found-land*, *New-England*, &c. Whence every year is brought home, not only enough to supply our own nation, but many thousand pounds worth also yearly returned from *Spain*, and other countries; by which trade many thousand families do subsist.

APPLICATION.

But, now, what returns do we make to heaven for these mercies? O what notice is taken of the good hand of providence, which thus supplies and

feeds us with the bleſſings of the ſea? I fear there are but few that own, or act in ſubmiſſion to it, and are careful to return according to received benefit. Men do not conſider, "That their works are in the hand of God," Eccleſ. ix. 1. And even thoſe that have the moſt immediate dependence upon providence, as merchants and ſeamen, yet are very prone to undertake deſigns in the confidence of their own wiſdom and induſtry; not looking higher for the bleſſing, James iv. 13. They often "ſacrifice to their own net, and burn incenſe to their drag, becauſe by them their portion is fat and their meat plenteous," Hab. i. 16. *viz.* They attribute what is due to God, unto the creature. Now this is a ſin highly provoking to the Lord: for look in what degree the heart cleaves to the ſecond cauſe, in the ſame degree it departs from the living God, Jer. x. 5.

And how do you think the bleſſed God will take it, to ſee himſelf thus debaſed, and the creature thus exalted into his place, to ſee you carry yourſelves to the creature as to a God, and to the bleſſed God, as to a creature. Surely, it is a great and common evil and ſuch as will blaſt all, if not timely diſcovered and lamented. If we make fleſh our arm, it's juſt with God to wither and dry up that arm. Do we not, my brethren, look upon ſecond cauſes, as if they had the main ſtroke in our buſineſs? And with a neglective eye paſs by God, as as if he came in but collaterally, and on the by, into it? But certainly, all endeavours will be unſanctified, if not ſucceſsleſs, in which God is not eyed and engaged.

"It is in vain for you to riſe up early, and ſit up late, and eat the bread of ſorrows; for ſo he giveth

his beloved ſleep," Pſal. cxxvii. 2. *(i. e.)* It is to no purpoſe for men to beat their brains, tire their ſpirits, and crack their conſciences for an eſtate. The true way of acquiring and enjoying the creature, is by ſubmitting quietly to the will of God, in a prudent and diligent, yet moderate uſe of lawful means: Nothing can thrive with us till then.

REFLECTION.

Why then ſhould I diſquiet myſelf in vain; and rob myſelf of my peace, by theſe unbelieving cares and diſtractions? O this hath been my ſin! I have acted, as if my condition had been at my own diſpoſe; I have eyed creatures and means too much, and God too little. How have my hands hanged down with diſcouragement, when ſecond cauſes have diſappeared, or wrought croſs to my deſigns in the world, ready to transfer the fault on this thing, or that! and again, how apt am I to be vainly lifted up in carnal confidence, when I ſee myſelf competently furniſhed with creature munition and proviſion? Oh, what a God-provoking wickedneſs is this! How oft hath providence checked my carnal preſumption, and daſhed many hopeful projects? yet have I not owned it, as I ought, and ſubmitted to it. Oh, it is a wonder this hath not cloſed the hand of Providence againſt me, and pulled down a curſe upon all! Ah Lord, let me now learn to "acquaint myſelf with thee, then ſhall I decree a thing, and it ſhall be eſtabliſhed," Job xx. 28.

THE POEM.

" In all the gifts of God we ſhould advance
" His glorious name; not ſay, it came by chance.
" Or to the idol of our prudence pay
" The tribute of his praiſe, and go our way.
" The waves do clap their hands, and in their kind
" Acknowledge God; and what, are they more blind
" That float upon them? yea, for what they get,
" They offer ſacrifices to their net.
" This is your manner, thus to work you go:
" Confeſs the naked truth; ſay, is't not ſo?
" This net was wiſely caſt, 'tis full, 'tis full:
" O well done mates, this is a gallant pull.
" Thus what is due to God, you do apply
" Unto yourſelves moſt ſacrilegiouſly.
" I cannot wander ſuch come empty home,
" That are ſo full of ſelf and ſin: yet ſome
" I hope look higher, and on God reflect
" Due praiſe. A bleſſing ſuch may well expect."

CHAP. XXII.

Whilſt thou by art the ſilly fiſh doſt kill,
Perchance the Devil's hook ſticks in thy gill.

OBSERVATION.

THERE is ſkill in fiſhing; they that go to ſea in a fiſhing voyage, uſe to go provided with

their craft (as they very fitly call it) without which they can do nothing. They have their lines, hooks of ſeveral ſizes, and their bait. They carefully obſerve their ſeaſons; when the fiſh falls in, then they ply their buſineſs day and night.

APPLICATION.

But how much more ſkilful and induſtrious is Satan to enſnare and deſtroy ſouls? The devil makes a voyage as well as you; he hath his baits for you, as you for the fiſh: he hath his devices and wiles to catch ſouls, 2 Cor. ii. 11. Epheſ. vi. 11. He is a ſerpant, an old ſerpant, Rev. xii. 9. Too crafty for man in his perfection, much more in his collapſed and degenerated ſtate, his underſtanding being cracked by the fall, and all his faculties poiſoned and perverted.

Divines obſerve four ſteps, or degrees of Satan's tempting power.

Firſt, He can find out the conſtitution-evils of men; he knows to what ſin their natures are more eſpecially prone and inclinable.

Secondly, He can propound ſuitable objects to thoſe luſts, he can exactly and fully hit every mans humour. As *Agrippina* mixed her poiſon in that meat her huſband loved beſt.

Thirdly, He can inject and caſt motions into the mind, to cloſe with thoſe tempting objects; as it is ſaid of *Judas*, John xiii. 2. "The devil put it into his heart."

Fourthly, He can ſollicite, irritate, and provoke the heart, and by thoſe continual reſtleſs ſolicitations weary it; and hereby he often draws men to

commit ſuch things as ſtartled them in the firſt motion.

All this can he do, if he find the work ſtick, and meet with rubs and difficulties; yet doth he not act to the utmoſt of his ſkill and power, at all times and with all perſons; neither indeed need he ſo to do, the very propounding of an object, is enough to ſome, without any further ſollicitation: The devil makes an eaſy conqueſt of them.

And beſide all this, his policy much appears in the election of place, time and inſtruments to tempt by: And thus are poor ſouls caught, as fiſhes in an evil net, Eccleſ. ix. 12. The carnal man is led by ſenſe, as the beaſt; and ſatan handles and fits him accordingly. He uſeth all ſorts of motives, not only internal, and intellective, but external and ſenſitive alſo; as the ſparkling of the wine, when it gives its colour in the glaſs: the harlot's beauty, whoſe eye-lids are ſnares; hiding always the hook, and concealing the iſſue from them. He promiſes them gain and profit, pleaſure and delight, and all that is tempting, with aſſurance of ſecreſy. By theſe he faſtens the fatal hook in their jaws, and thus they are led captive by him at his will.

REFLECTION.

And is ſatan ſo ſubtle and induſtrious to entice ſouls to ſin? doth he thus caſt out his golden baits, and allure ſouls with pleaſure to their ruin? Then how doth it behove thee, O my ſoul, to be jealous and wary! How ſtrict a guard ſhould I ſet upon every ſenſe! Ah, let me not ſo much regard how ſin comes towards me in the temptation, as how it

goes off at last. The day in which *Sodom* was destroyed, began with a pleasant Sun-shine, but ended in fire and brimstone. I may promise myself much content in the satisfaction of my lusts: But O, how certainly will it end in my ruin! *Ahab* doubtless promised himself much content in the vineyard of *Naboth*, but his blood paid for it in the portion of *Jezreel*. The harlot's bed was perfumed to entice the simple young man, Prov. vii. 17. But those chambers of delight proved the chambers of death, and her house the way to hell. Ah, with what a smiling face doth sin come on towards me in its temptations! how doth it tickle the carnal fancy, and please the deceived heart? But what a dreadful catastrophe and upshot hath it? The delight is quickly gone, but the guilt thereof remains to amaze and terrify the soul with ghastly forms, and dreadful representations of the wrath of God: As sin hath its delights attending it to enter and fasten it, so it hath its horrors and stings to torment and wound: And as certainly as I see those go before it to make away, so certainly shall I find these follow after, and tread upon its heels. No sooner is the conscience awakened, but all those delights vanish as a night-vision, or as a dream when one awakes; and then I shall cry, here is the hook, but where is the bait? Here is the guilt and horror, but where the delight that I was promised! And I, whither shall I now go? Ah my deceitful lusts! You have enticed and left me in the midst of all miseries.

THE POEM.

" There's skill in fishing, that the devil knows;
" For when for souls Satan a fishing goes,
" He angels cunningly: He knows he must
" Exactly fit the bait unto the lust.
" He studies constitution, place, and time,
" He guesses what *is* his delight, what thine;
" And so accordingly prepares the bait;
" Whilst he himself lies closely hid to wait
" When thou wilt nibble at it. Dost incline
" To drunken meetings? then he baits with wine.
" Is this his way; if unto this he'll smell,
" He'll shortly pledge a cup of wrath in hell.
" To pride or lust is thy nature bent?
" An object suitable he will present.
" O think on this, when you cast in the hook,
" Say, Thus for my poor soul doth Satan look.
" O play not with temptations; do not swallow
" The sugar'd bait, consider what will follow.
" If once he hitch thee, then away he draws
" Thy captive soul close prisoner in his paws.

CHAP. XXIII.

Doth trading fail, and voyages prove bad?
If you cannot discern the cause, 'tis sad.

OBSERVATION.

THERE are many sad complaints abroad (and I think not without cause) that trade fails,

nothing turns to account. And though all countries be open, and free for traffick, and a general peace with all nations, yet there ſeems to be a dearth, a ſecret curſe upon trading. You run from country to country, and come loſers home. Men can hardly render a reaſon for it; few hit the right cauſe of this judgment.

APPLICATION.

That proſperity and ſucceſs in trade is from the bleſſing of God, I ſuppoſe few are ſo atheiſtical, as once to deny or queſtion. The devil himſelf acknowledges it, Job i. 10. "Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land." It is not in the power of any man to get riches, Deut. viii. 18. "Thou ſhalt remember the Lord thy God, for it is he that giveth thee power to get wealth." It is his bleſſing that makes good men rich, and his permiſſion that makes wicked men rich. That maxim came from hell, *Quiſque fortunæ ſuæ faber:* Every man is the contriver of his own condition: certainly, "The good of man is not in his own hand," Job xxi. 16. "Promotion cometh not from the eaſt or weſt," Pſal. lxxv. 6.

This being acknowledged, it is evident, that in all diſappointment, and want of ſucceſs in our callings, we ought not to ſtick in ſecond cauſes, but to look higher, even to the hand and diſpoſe of God: For, whoſe it is to give the bleſſing, his alſo it is to withhold it. And this is as clear in ſcripture as the other. It is the Lord that takes away the fiſhes of the ſea, Hoſ. iv. 3. Zeph. i. 3. It is he that *curſeth our bleſſings*, Mal. ii. 2.

This God doth as a punishment for sin, and the abuse for mercies: And therefore in such cases, we ought not to rest in general complaints to, or of one another, but search what those sins are that provoke the Lord to inflict such judgments.

And here I must request your patience, to bear a plain and close word of conviction. My brethren, I am persuaded these are the sins, among many others, that provoke the Lord to blast all your imployments.

1. Our undertaking designs without prayer. Alas, how few of us begin with God? Intereſt him in our dealings, and ask counsel and direction at his mouth. Prayer is that which sanctifies all employments and enjoyments, 1 Tim. iv. 5. The very heathen could say, *A Jove principium.* They must begin with God. O that we had more prayers and fewer oaths.

2. Injustice and fraud in our dealings. A sin to which merchants are prone, as appears by that expression, Hos. xii. 7. This is that which will blast all our enjoyments.

3. An over-earnest endeavour after the world. Men make this their business, they will be rich: And hence it is, they are not only unmerciful to themselves, in wearying and wasting their own spirits with carking cares, but to such also as they employ; neither regarding the souls or bodies of men: scarce affording them the liberty of the Lord's day (as hath been too common in our *New-found-Land* employments;) or if they have it, yet they are so worn out with incessant labours, that that precious time is spent either in sleep or idleness. It is no wonder God gives you more rest than you would have, since that day of rest hath been no better improved. This over-doing hath not been the least cause of our undoing.

Lastly, Our abuse of prosperity, when God gave it; making God's mercies the food and fewel of our lusts. When we have an affluence and confluence of outward blessings, this made us *kick against God*, as Deut xxxiii. 15. *Forget God*, Deut. iv. 14. Yea, grow proud of our strength and riches, Ezek. xvi. 13. and Jer. ii. 31. Ah! How few of us in the days of our prosperity, behaved ourselves as good *Jehoshaphat* did? 2 Chron. xvii. 5, 6. "He had silver and gold in abundance, and his heart was lifted in the way of God's commandments; not in pride and insolence.

REFLECTION.

Are these the sins that blast our blessings, and wither our mercies! O then let me cease to wonder it is no better, and rather admire that it is no worse with me; that my neglect of prayer, injustice in dealings, earthly-mindedness, and abuse of former mercies, have not provoked God to strip me naked of all my enjoyments. Let me humbly accept from the Lord the punishment of my iniquities, and lay my hand upon my mouth. And O that these disappointments might convince me of the creatures vanity, and cause me to drive on another trade for heaven; then shall I adore thy wisdom in rending from me those idolized enjoyments. Ah, Lord, when I had them, my heart was a perpetual drudge to them. How did I then forget God, neglect my duty and not mind my eternal concernments! Oh, if these had not perished, in all probability I had perished. My God, let my soul prosper, and then a small portion of these things shall afford me more

comfort than ever I had in their greateſt abundance. "A little that a righteous man hath, is better than the riches of many wicked," Pſal. xxxvii. 16.

THE POEM.

"There's great complaint abroad that trading's bad
"You ſhake your head, and cry, 'Tis ſad, 'tis ſad.
"Merchants lay out their ſtock, ſeamen their pains,
"And in their eye they both may put their gains.
"Your fiſhing fails, you wonder why 'tis ſo,
"'Tis this (ſaith one) or that: but I ſay no;
"'Twill ne'er be well till, you confeſs and ſay,
"It is our ſin that frights the fiſh away.
"No wonder all goes into bags with holes,
"Since ſo the goſpel hath been in your ſouls.
"We kick'd, like *Jeſurun*, when the flowing tide
"Of wealth came tumbling in, this nouriſh'd pride
"'Twixt ſoul and body, now I wiſh it may
"Fare as betwixt the *Jews* and us this day.
"O that our outward want and loſs may be
"To us a ſoul enriching poverty!
"If diſappointments here, advance the trade
"For heaven, then complain not; you have made
"The richeſt voyage, and your empty ſhips
"Return deep laden with ſoul benefits."

CHAP. XXIV.

In seas the greater fish the less devour:
So some men crush all those within their power.

OBSERVATION.

THERE are fishes of prey in the sea, as well as birds and beasts of prey on the land. Our seamen tell us, how the devouring whales, sharks, dolphins, and other fishes follow the caplein, and other smaller fish, and devour multitudes of them. It is frequent with us, in our own seas, to find several smaller fishes in the bellies of the greater ones; yea, I have often heard seamen say, That the poor little fry, when pursued, are so sensible of the danger, that they have sometimes seen multitudes of them cast themselves upon the shoar, and perish there, to avoid the danger of being devoured by them.

APPLICATION.

Thus cruel, mercileſs, and oppreſſive are wicked men, whoſe *tender mercies are cruelty*, Prov. xxii. 10. We ſee the like cruelty in our extortioners, and over reaching ſharks aſhore, who grind the faces of the poor, and regard not the cries of the fatherleſs and widows, but fill their houſes with the gain of oppreſſion. Theſe are, by the holy Ghoſt, compared to the fiſhes of the ſea, Hab. i. 13, 14. This is a crying ſin, yea, it ſends up a loud cry to heaven

for vengeance, Exod. xxii. 23. "If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry." And verse 27. "I will hear his cry, for I am gracious. Nay, God will not only hear their cry, but avenge their quarrel. That is a remarkable text, 1 Thes. iv. 6. "That no man go beyond and defraud his brother in any matter, because that the Lord is the (Avenger) of all such." This word is but once more used in the *New-Testament*, Rom. xiii. 4. And there it is applied to the civil magistrate, who is to see execution done upon offenders. But now this is a sin that sometimes may be out of the reach of man's justice, & therefore God himself will be their Avenger. You may overpower the poor in this world, and it may be they cannot contend with you at man's bar, therefore God will bring it before his bar.

Ecdicos.

Believe it, sirs, it is a sin so provoking to God, that he will not let it escape without severe punishment, sooner or later. The prophet *Habakkuk*, Chap. i. verse 13, wondered how the holy God could forbear such till the general day of reckoning and that he did not take exemplary vengeance on them in this life. "Thou art of purer eyes than to behold evil, and canst not look upon iniquity: Wherefore then lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devours the man that is more righteous than he?" And Prov. xxiii. 10, 11. "Enter not into the fields of the fatherless, *i. e.*" Of the poor and helpless. But why is it more dangerous violently to invade their right, than anothers? The reason is added, "For their Redeemer is mighty, and he shall plead their cause with thee." It may be they

are not able to obtain a council to plead their cauſe here; therefore God will plead their cauſe for them.

REFLECTION.

Turn in upon thyſelf (O my ſoul) and conſider, haſt thou not been guilty of this crying ſin? Have I not (when a ſervant) over-reached and defrauded others, and filled my maſter's houſe with violence and deceit? and ſo brought myſelf under that dreadful threatening, Zeph. i. 9. Or ſince I came to trade and deal upon my own account, have not the ballances of deceit been in my hand? I have (it may be) kept many in my ſervice and employment; have not I uſed their labours without reward, and ſo am under that woe? Jer. xxii. 13. Or not given them wages proportionable to their work? Iſai. lviii. 3. Or by paid payment and unjuſt deductions and allowances defrauded them of a part of their due? Mal. iii. 5. Or at leaſt delayed payment, out of a covetous diſpoſition to gain by it; whilſt their neceſſities in the mean time cryed aloud for it; and ſo ſinned againſt God's expreſs commands, Deut. xxiv. 14, 15. Levit. xix. 30. Or have I not perſecuted ſuch as God hath ſmitten? Pſal. lxix. 26. And rigorouſly exacted the utmoſt of my due, though the hand of God hath gone out againſt them, breaking their eſtates? O my ſoul, examine thyſelf upon theſe particulars; reſt not quiet, until this guilt be removed by the application of the blood of ſprikling. Hath not the Lord ſaid, James ii. 13. "That they ſhall have judgment without mercy, that hath ſhewed no mercy? And is it not a fearful thing to fall into the hands of the living God, *who hath ſaid*, He will take vengeance for theſe things?

THE POEM.

" Devouring whales and ravenous ſharks do follow
" The leſſer fry, and at one gulp do ſwallow
" Some hundreds of them, as our ſeamen ſay;
" But we can tell far ſtranger things than they.
" For we have ſharks aſhore, on every creek,
" That to devour poor men do hunt and ſeek.
" No pity, ſenſe, or bowels in them be,
" Nay, have they not put off humanity?
" Extortioners and cheaters, whom God hates,
" Have dreadful open mouths, and through thoſe gates
" Brave perſons with their heritages paſs
" In funeral ſtate, friends crying out alas!
" O give me *Agur*'s wiſh, that I may never
" Be ſuch myſelf, or feel the hands of either.
" And as for thoſe that in their paws are grip'd,
" Pity and reſcue, Lord, from that ſad plight.
" When I behold the ſqueaking lark, that's born
" In falcon's talons, crying, bleeding, torn;
" I pity it's ſad caſe, and would relieve
" The priſoner, if I could, as well as grieve.
" Fountain of pity, hear the piteous moans
" Of all thy captive and oppreſſed ones."

CHAP. XXV.

In ſtorms to ſpread much ſail endangers all:
So carnal mirth, if God for mourning call.

OBSERVATION.

IN ſtorms at ſea, the wiſe navigator will not ſpread much ſail; that is the way to loſe maſts and all; They uſe then to furl up the ſails, and lie a hull, when not able to bear a knot of ſail; or elſe to lie a try, or ſcud before the wind and ſeas. It is no time then to hoiſt up the top and top-gallant, and ſhew their bravery.

APPLICATION.

When the judgments of God are abroad in the earth, it is no time then to make mirth, Ezek, xxi. 10. "ſhould we (then) make mirth? It contemneth the rod of my ſon as every tree." (*i. e.*) As if it were a common rod, and ordinary affliction; whereas the rod of my ſon is not ſuch as may be had of every tree, but it is an iron rod to ſuch as deſpiſe it, Pſal. ii. 9. O it is a provoking evil, and commonly God ſeverely puniſhes it. Of all perſons, ſuch ſpeed worſt in the common calamity, Amos vi. 1. "Wo to them that are at eaſe in Sion, that are not grieved for the afflictions of *Joſeph*," as verſe 4. It may be (as one obſerves upon the text) they did not laugh at him, or break jeſts upon him; but they did not condole with him. And what

shall be their punishment? See verse 7. "Therefore now shall they go captive with the first that go captive:" God will begin with them first. *Solomon* tells us, Eccles. iii. 4. "There is a time to weep, and a time to laugh; a time to mourn, and a time to dance:" Only *(as Master* Trap *notes upon the text)* "we must not invert the order, but weep with men, that we may laugh with angels." To be merry and frolicksome in a day of tribulation, is to disturb the order of seasons. That is a terrible text, Isa. xxii. 12. which should make the hearts of such as are guilty in this kind to tremble: "In that day did the Lord of hosts call to mourning, and to girding with sackcloth; and behold, joy and gladness, slaying oxen, killing sheep, drinking wine, *&c.*" Well, what is the issue of this? Surely, this iniquity shall not be purged from you, till ye die. O dreadful word! Surely (my brethren) sympathy is a debt we owe to Christ mystical. Whatever our constitution, condition, or personal immunities be, yet when God calls for mourning, we must hear and obey that call. *David* was a king, an expert musician, a man of sanguine and chearful constitution; yet who more sensible of the evil of those times, than he? Rivers of water ran down his eyes at the consideration of them. *Melanchon* was so affected with the miseries of the church in his days, that he seemed to take little or no notice of the death of his child, whom he entirely loved. At such a time we may "say of laughter, Thou art mad, and of mirth, what doth it?"

REFLECTION.

Blush then, O my soul! for thy levity and insensibility under God's angry dispensations. How ma-

ny of the precious ſons and daughters of *Sion*, lie in tears abroad, while I have been "Nouriſhing my heart, as in a day of ſlaughter? The voice of God hath cried to the city, and men of underſtanding have heard its voice," Mic. vi. 9. But I have been deaf to that cry. How loth (my God) have I been to urge my ſenſual heart to acts of ſorrow and mourning! Thou haſt bid me weep with them that weep, but my vain heart cannot comply with ſuch commands. Ah Lord! if I mourn not with *Sion*, neither ſhall I rejoice with her.

O, were mine eyes opened, and my heart ſenſible and tender, I might ſee cauſe enough to melt into tears; and like that chriſtian *Niobe*, Luke vii. 38, to lie weeping at the feet of Chriſt. Lord, what ſtupidity is this? Shall I laugh when thou art angry, and thy children weeping and trembling? Then I may juſtly fear, leſt "when they ſhall ſing for joy of heart, I ſhall howl for vexation of ſpirit," Iſai. lxv. 13, 14. Surely, O my ſoul! ſuch laughter will be turned into mourning, either here or hereafter.

THE POEM.

"In troublous times mirth in the ſinner's face
"Is like to a morning-cloak with ſilver lace.
"The lion's roaring makes the beaſts to quake;
"God's roaring judgments cannot make us ſhake.
"What belluine contempt is this of God,
"To laugh in's face, when he takes up the rod?
"Such laughter God in tears will ſurely drown,
"(Unleſs he hate thee) e're he lay it down.

" These rods have voices; if thou hear them well:
" If not another rod's prepar'd in hell.
" And when the arm of God shall lay it on,
" Laugh if thou canst; no, then thy mirth is gone.
" All *Sion*'s children will lament and cry,
" When all her beeuteous stones in dust do lie;
" And he that for her then laments and mourns,
" Shall want no joy, when God to her returns."

CHAP. XXVI.

A little leak neglected, dangerous proves;
One sin connived at, the soul undoes.

OBSERVATION.

THE smallest leak, if not timely discovered and stopt, is enough to sink a ship of the greatest burden; therefore seamen are wont frequently to try what water is in the hole; and if they find it fresh, and increasing upon them, they ply the pump, and presently set the carpenters to search for it and stop it; and till it be found they cannot be quiet.

APPLICATION.

What such a leak is to a ship, that is the smallest sin neglected to the soul; it is enough to ruin it eternally. For as the greatest sin, discovered, lamented, and mourned over by a believer, cannot ruin him; so the least sin indulged, covered, and connived at, will certainly prove the destruction of the

ſinner. No ſin, though never ſo ſmall, is tolerated by the pure and perfect law of God, Pſalm cxix. 96. The *command is exceeding broad*; not as if it gave men a latitude to walk as they pleaſe, but *broad*, *i. e.* extending itſelf to all our words, thoughts, actions, and affections: Laying a law upon them all; conniving at no evil in any man, 1 Pet. ii. 1.

And as the word gives no allowance for the leaſt ſin, ſo it is the very nature of ſincerity and uprightneſs, to ſet the heart againſt *(every)* way of wickedneſs, Pſal. cxxxix. 23, 24. Job xxxi. 13. And eſpecially againſt that ſin which was its darling in the days of his vanity, Pſalm xviii. 23. True hatred (as the philoſopher obſerves) is of the whole † kind: He that hates ſin as ſin (and ſo doth every upright ſoul) hates all ſins as well as ſome.

† *Eis ta gen.*

Again, the ſoul that hath had a ſaving ſight of Jeſus Chriſt, and a true diſcovery of the evil of ſin, in the glaſs both of the law and goſpel, can account no ſin ſmall. He knows the demerit of the ſmalleſt ſin is God's eternal wrath, and that not the leaſt ſin can be remitted, without the ſhedding and application of the blood of Chriſt, Heb. ix. 22. which blood is of infinite value and price, 1 Pet. i. 19.

To conclude, God's people know, that little as well as great ſins are dangerous, deadly and deſtructive in their own nature: A little poiſon will deſtroy a man. *Adrian* was choaked with a gnat; *Cæſar* ſtabbid with bodkins. A man would think *Adam*'s ſin had been no great matter, yet what dreadful work did it make! It was not a ſingle bullet to kill himſelf only; but as a chain-ſhot, which cut off all his poor miſerable poſterity. Indeed, no ſin can be little, becauſe its object againſt whom it is committed is ſo great, whence it receives a kind

of infiniteneſs in itſelf, and becauſe the price paid to redeem us from it is ſo invaluable.

REFLECTION.

And is the ſmalleſt ſin not only damning in its own nature, but will certainly prove the ruin of that ſoul that hides and covers it? Oh then let my ſpirit accompliſh a diligent ſearch. Look to it, O my ſoul! that no ſin be indulged by thee. Set theſe conſiderations as ſo many flaming ſwords in the way of thy carnal delights and luſts: Let me never ſay of any ſin, as *Lot* did of *Zoar*, *it is a little one, ſpare it*. Shall I ſpare that which coſt the blood of Jeſus Chriſt? The Lord would not ſpare him, *when he made his ſoul an offering for ſin*, Rom. viii. 32. Neither will he ſpare me, if I defend and hide it, Deut. xxix. 20. Ah! If my heart were right, and my converſation ſound, that luſt, whatever it be, that is ſo favoured by me, would eſpecially be abhored and hated, Iſa. ii. 20. and xxx. 22. Whatever my convictions and reformations have been, yet if there be but one ſin retained and delighted in, this keeps the devil's intereſt ſtill in my ſoul: and though for a time he ſeem to depart, yet at laſt he will return with ſeven worſe ſpirits, and this is the ſin that will open the door to him, and deliver up my ſoul, Mat. xii. 43, 44. Lord, let me make thorough work of it: let me cut it off, and pluck it out, though it be as a right hand, or eye. Ah, ſhall I come ſo near the kingdom of God, and make ſuch a fair offer for Chriſt, and yet ſtick at a ſmall matter, and loſe all for want of one thing? Lord, let me ſhed the blood of the deareſt luſt, for his ſake that ſhed his deareſt blood for me.

THE POEM.

' There's many a ſoul eternally undone
' For ſparing ſin, becauſe a little one.
' But we are much deceiv'd; no ſin is ſmall,
' That wounds ſo great a God, ſo dear a ſoul.
' Yet ſay it were, the ſmalleſt pen-knife may
' As well as ſword or lance diſpatch and ſlay.
' And ſhall ſo ſmall a matter part and ſever
' Chriſt and thy ſoul? What, make you part for ever?
' Or wilt thou ſtand on toys with him, when he
' Deny'd himſelf in greateſt things for thee?
' Or will it be an eaſe in hell, to think
' How eaſily thy ſoul therein did ſink?
' Are Chriſt and hell for trifles ſold and bought?
' Strike ſouls with trembling, Lord, at ſuch a thought!
' By little ſins, belov'd, the ſoul is loſt,
' Unleſs ſuch ſins, do great repentance coſt."

CHAP. XXVII.

Ships make much way when they a trade-wind get,
With ſuch a wind the ſaints have ever met.

OBSERVATION.

THOUGH in moſt parts of the world the winds are variable, and ſometimes blow from

every point of the compaſs, by reaſon whereof, ſailing is ſlow, and dangerous; yet about the Equinoctial, ſeamen meet with a trade-wind, blowing, for the moſt part, one way; and there they ſail jocund before it, and ſcarce need to lower a top-ſail for ſome hundreds of leagues.

APPLICATION.

Although the people of God meet with many ſeeming rubs and ſet-backs in their way to heaven, which are like contrary winds to a ſhip; yet are they from the day of their converſion, to the day of their complete ſalvation, never out of a trade-wind's way to heaven. Rom. viii. 21. "We know that all things work together for good, to them that love God, to them that are called according to his purpoſe." This is a moſt precious ſcripture, pregnant with its conſolation to all believers in all conditions, a pillar of comfort to all diſtreſſed ſaints: Let us look a little nearer to it.

(We know) Mark the certainty and evidence of the propoſition, which is not built upon a gueſs or remote probability, but upon the knowledge of the ſaints; *we know it*, and that partly by divine revelation, God has told us ſo; and partly by our own experience, we find it ſo.

(That all things) Not only things that lie in a natural and direct tendency to our good; as *ordinances*, *promiſes*, *bleſſings*, &c. but even ſuch things as have no natural fitneſs and tendency to ſuch an end; as *afflictions*, *temptations*, *corruptions*, *deſertions*, &c. all theſe help onward. They

(Work together.) Not all of them directly, and of their own nature and inclination; but by being over-ruled and determined to ſuch an iſſue by the

gracious hand of God: Nor yet do they work out such good to the saints, singly, and apart, but as adjuvant causes or helps, standing under, and working in subordination to the supreme and principal cause of their happiness.

Now, the most seeming opposite things, yea, sin in itself, which in its own nature is really opposite to their good, yet eventually contributes to it. Afflictions and desertions seem to work against us, but being once put into the rank and order of causes, they work together with such blessed instruments, as word and prayer, to an happy issue. And though the faces of these things, that so agree and work together, look contrary ways; yet there are, as it were, secret chains and connexions of providence betwixt them, to unite them in their issue. There may be many instruments employed about one work, and yet not communicate counsels, or hold intelligence with each other. *Joseph*'s brethren, the *Midianites*, *Potiphar*, &c. knew not one another's mind; nor aimed at one end, (much less the end that God brought about by them) one acts out of revenge, another for gain, a third out of policy; yet all meet together at last, in that issue God had designed to bring about by them, even *Joseph*'s advancement: Even so it is here, christian, there are more instruments at work for thine eternal good, than thou art aware of.

REFLECTION.

Chear up then, O my soul, and lean upon this pillar of comfort in all distresses. Here is a promise for me, if I am a called one; that like the philosopher's stone, turns all into gold it toucheth: This promise is my security; however things go in

the world, my God "will do me no hurt," Jer. xxv. 6. Nay, he will do me good by every dispensation. "O that I had but an heart to make all things work for his glory, that thus causeth every thing to work for my good." My God, dost thou turn every thing to my advantage? O let me return all to thy praise; and if by every thing thou work my eternal good, then let me in every thing give thanks.

But ah! how foolish and ignorant have I been? even as a beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations, when they have crossed my will? not considering that my God faithfully pursues my good, even in those things that cross, as well as in that which pleases me.

Blessed Lord! what a blessed condition are all thy people in, who are within the line of this promise? All things friendly and beneficial to them; friends helpful; enemies helpful; every thing conspiring, and conducing to their happiness. With others it is not so; nothing works for their good; nay, every thing works against it: their very mercies are snares, and their prosperity destroys them; Prov. i. 32. even the blessed gospel itself is a savour of death to them: when evil befals them, "it is an only evil," Ezek. vii. 5. that is, not turned into good to them; and as their evils are not turned into good, so all their good is turned into evil. As this promise hath an influence into all that concerns the people of God, so the curse hath an influence into all the enjoyments of the wicked. O my soul, bless the Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

" When once the dog-star rises, many say,
" Corn ripens then apace, both night and day.
" Souls once in Christ, that morning-star lets fall
" Such influences on them, that all
" God's dispensations to them then, sweet or sour,
" Ripen their souls for glory ev'ry hour.
" All their afflictions, rightly understood,
" Are blessings; ev'ry wind will blow some good.
" Sure at their troubles saints would never grudge,
" Were sense deposed, and faith made the judge.
" Falls make them warier, amend their pace;
" When gifts puff up their hearts, and weaken grace.
" Could Satan see the issue, and th' event
" Of his temptations, he would scarcely tempt.
" Could saints but see what fruits their troubles bring,
" Amidst those troubles they would shout and sing.
" O sacred wisdom! who can but admire
" To see how thou dost save from fire, by fire!
" No doubt but saints in glory wond'ring stand
" At those strange methods few now understand.

CHAP. XXVIII.

Storms make discov'ry of the pilot's skill:
God's wisdom in affliction triumphs still.

OBSERVATION.

IN fair weather, when there is sea-room enough, then every common person can guide the ship;

the pilot may then lie down, and take his reſt; but in great ſtorms, and ſtreſs of weather, or when near the dangerous ſhore, then the moſt ſkilful pilot is put to it; then he ſhews the utmoſt of his art and ſkill, and yet ſometimes all is too little. They are (as the ſcripture ſpeaks) *at their wits end*, know not what to do more; but are forced to commit all to the mercy of God, and the ſeas.

APPLICATION.

In the ſtorms and tempeſts of affliction and trouble, there are the moſt evident and full diſcoveries of the wiſdom and power of our God: it is indeed continually active for his people in all conditions, Iſa. xxvii. 3. "Leſt any hurt it, I will "keep it night and day." Pſal. cxxi. 4. "He that "keepeth Iſrael neither ſlumbereth nor ſleepeth." His People's dangers are without intermiſſion, therefore his preſervations are ſo too. But now, when they come into the *ſtrait* of affliction, and deadly dangers, which threaten like rocks on every ſide; now the wiſdom of their God rides triumphantly and viſibly upon the waves of that ſtormy ſea; and this infinite wiſdom is then eſpecially diſcovered in theſe particulars:

1. In leaving them ſtill ſomewhat in the lieu and room of thoſe comforts that they are deprived of; ſo that they ſee God doth exchange their comforts, and that for the better; and this ſupports them. So John xiv. 1, 2, 3. Chriſt's bodily preſence is removed, but the ſpirit was ſent in the room of it, which was better.

2. In doubling their strength, as he doubles their burdens. It is observed that the saints have many times very strong and sweet consolation, a little before their greatest trials: and this is so ordinary, that commonly when they have had their extraordinary consolations from God, they have then looked for some eminent trial. The Lord appeared to Abraham, and sealed the covenant to him, and then put him upon that great trial of his faith. So the disciples, Luke xxiv. 49. It was commanded them that they "should tarry in Jerusalem, till "they were endowed with power from on high." The Lord knew what a hard providence they were like to have, and what great oppositions and difficulties they must encounter, in publishing the everlasting gospel to the world; and therefore first prepares and and endows them with power from on high, *viz.* with eminent measures of the gifts and graces of the Spirit; as faith, patience, self-denial, &c. So Paul had first his revelations, then his buffetings.

3. In coming in so opportunely in the time of their great distress, with relief and comfort, 1 Pet. iv. 14. "Then the Spirit of Glory and of God resteth on them." As that martyr cried out to his friend Austin, at the very stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of afflictions to several saints; and alloting to every one, that very affliction, and no other, which is most suitable to his condition: which afflictions, like so many potions of physic, are prepared for that very malignant humour that predominates most in them. Peter's sin was self-confidence, God permits him to fall by denying Christ; which doubtless was sanctified to his good in that particular.

Hezekiah's sin was vain-glory, therefore spoilers are sent to take away his treasures.

5. In the duration of their troubles, they shall not ly always upon them, Psalm cxxv. 3. Our God is a God of judgment, Isa. xxx. 18. Knows the due time of removing it, and is therein punctual to a day, Rev. ii. 10.

REFLECTION.

If the wisdom of God do thus triumph, and glorify itself in the distresses of the saints, then why should I fear in the day of evil? Psalm xlix. 4. Why doth my heart faint at the fore-sight and apprehension of approaching trouble? Fear none of those things that thou shalt suffer, O my soul; if thy God will thus be with thee in the fire of water, thou canst not perish. Though I walk through the valley of the shadow of death, yet let me fear no evil, whilst my God is thus with me. Creatures cannot do what they please, his wisdom limits and over-rules them all, to gracious and sweet ends. If my God cast me into the furnace, to melt and try me, yet I shall not be consumed there; for he will sit by the furnace himself all the while I am in it, and curiously pry into it, observing when it hath done its work, and then will presently withdraw the fire. O my soul, bless and adore this God of wisdom! who himself will see the ordering of all thine afflictions, and not trust it in the hands of men or angels.

THE POEM.

" Though toſt in greateſt ſtorms, I'll never fear,
" If Chriſt will ſit at th' helm to guide and ſteer:
" Storms are the triumph of his ſkill and art;
" He cannot cloſe his eyes, nor change his heart.
" Wiſdom and power ride upon the waves,
" And in the greateſt danger helps and ſaves.
" From dangers it by dangers doth deliver,
" And wounds the devil out of his own quiver;
" It countermines his plots, and ſo doth ſpoil,
" And make his engines on himſelf recoil.
" It blunts the politician's reſtleſs tool,
" And makes Ahitophel the verieſt fool;
" It ſhews us how our reaſon us miſled,
" And if he had not, we had periſhed.
" Lord, to thy wiſdom I will give the reins,
" And not with cares perplex and vex my brains."

CHAP. XXIX.

Things in the bottom are unſeen: no eye
Can trace God's paths, which in the deep do lie.

OBSERVATION.

THE ocean is ſo deep, that no eye can diſcover what lies in the bottom thereof. We uſe

to say, proverbially, of a thing that is irrecoverably lost, it is as good it were cast into the sea. What lies there, lies obscure from all eyes, but the eye of God.

APPLICATION.

Thus are the judgments of God, and the ways of his providence, profound and unsearchable, Psal. xxxvi. 6. "Thy righteousness is like the great "mountains, thy judgments are a great deep;" *(i. e.)* his providences are secret, obscure, and unfathomable; but even then, and in those providences, his righteousness stands up like the great mountains, visible & apparent to every eye. Though the saints cannot see the one, yet they can clearly discern the other, Jer. xii. 1. Jeremiah was at a stand; so was Job in the like case, Job xii. 7. So was Asaph, Psal. lxxiii. and Habbakuk, chap. i. 3. These wheels of providence are dreadful for their height, Ezek. i. 18. There be deep mysteries of providence, as well as of faith. It may be said of some of them, as of Paul's epistles, That they *are hard to be understood*, darkness and clouds are round about the throne of God: no man can say what will be the particular issue and event of some of his dispensations. Luther seemed to hear God say to him, when he was importunate to know his mind in some particular providence, *Deus sum non sequax*: I am a God not to be traced. Some providences, like Hebrew letters must be read backward, Psal. xcii. 7. Some providences pose men of the greatest parts and graces. "His way is in "the sea, his paths in the great waters, and his

" foot-ſteps are not known," Pſal. lxxvii. 19. Who can trace foot-ſteps in the bottom of the ſea? " The Angels," Ezek. i. " have their hands un- " der their wings." The hand is either *ſymbolum roboris*. The ſymbol of ſtrength; or *inſtrumentatum operationis*, The inſtrument of action: where theſe hands are put forth, they work effectually, yea, but ſecretly, they are hid under their wings. There be ſome of God's works that are ſuch ſecrets, as that they may not be enquired into; they are to be believed and adored, but not pryed into, Rom. xi. 33. Others that may be enquired after, but yet are ſo profound, that few can underſtand them, Pſal. cxi. 2. " The works of the Lord are great; " ſought out of all thoſe that have pleaſure there- in." When we come to heaven, then all thoſe myſteries, as well in the works as in the words of God, will lie open to our view.

REFLECTION.

O then, why is my heart diſquieted, becauſe it cannot ſometimes diſcern the way of the Lord, and ſee the connection and dependance of his provi- dential diſpenſations? Why art thou ſo perplexed, O my ſoul, at the confuſions and diſorders that are in the world? I know that goodneſs and wiſdom ſits at the ſtern; and though the veſſel of the church be toſſed and diſtreſſed in ſtorms of trou- ble, yet it ſhall not periſh. Is it not enough for me, that God hath condeſcended ſo far, for my ſa- tisfaction, as to ſhew me plainly the ultimate and general iſſue of theſe myſterious providences, Eph. i. 22. Rom. viii. 28. unleſs I be able to take the

height of every particular, shall I presume to call the God of heaven to account? Must he render a reason of his ways, and give an account of his matters to such a worm as I am? Be silent (O my soul) before the Lord, subscribe to his wisdom, and submit to his will, whatsoever he doth. However it be, yet God is good to Israel; the event will manifest it to be all over a design of love. I know not how to reconcile them to each other, or many of them to the promise; yet are they all harmonious betwixt themselves, and the certain means of accomplishing the promises. O what a favour is this, that in the midst of the greatest confusions in the world, God hath given such abundant security to his people, that it shall be well with them? Amos ix. 8. Eccles. viii. 12.

THE POEM.

"Lord! how stupendous, deep, and wonderful,
"Are all thy draughts of providence? So full
"Of puzzling intricacies, that they lie
"Beyond the ken of any mortal eye.
"*A wheel within a wheel's* the scripture notion,
"And all those wheels transverse, and cross in motion.
"All creatures serve it in their place; yet so,
"As thousands of them know not what they do.
"At this or that, their aim they do direct;
"But neither this, nor that, is the effect:
"But something else they do not understand,
"Which sets all politicians at a stand.

" Deep counſels, at the birth, this hand doth break,
" And deeper things performeth by the weak.
" Men are, like horſes, ſet at ev'ry ſtage,
" For providence to ride from age to age;
" Which, like a poſt, ſpurs on, and makes them run
" From ſtage, to ſtage, until their journey's done;
" Then take a freſh: but they the bus'neſs know,
" No more than horſes the poſt-letters do;
" Yet tho' it's work be not conceal'd from ſight,
" 'Twill be a glorious piece, when brought to light.

CHAP. XXX.

Millions of men are ſunk into the main;
But it ſhall not thoſe dead always retain.

OBSERVATION.

WHAT multitudes of men hath the ſea devoured! thouſands have made their graves in it. What numbers of men have been ingulfed together in ſea-fights, or ſtorms, or inundations, whereby whole towns have been ſwallowed up! certainly the dead which are there, are innumerable.

APPLICATION.

But though the ſea has received ſo many thouſand bodies of men into its devouring throat, yet it is not the abſolute lord, or proprietor of them, but

rather a steward intrusted with them, till the Lord require an account of them; and then it must deliver up all it hath received, even to a person. Rev. xx. 11, 12. "And I saw the dead, small and great, stand before God: And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it."

The doctrine of the resurrection of the body, is a doctrine full of singular consolations to believers, 1 Cor. xv. and most clearly asserted in scripture, Acts xxvi. 8. Job xix. 25. 1 Cor. xv. &c. And it is well for us this point is so plainly revealed; because as it is a most comfortable truth to the people of God, so there is scarce any truth that lies under more prejudice, as to sense or reason, and is more difficult to receive, than this is. The Epicures and Stoics laughed *Paul* to scorn when he preached it to them, Acts xvii. 32. The Familists and Quakers at this day reject it as a fable. The Socinians say the same body shall not rise, but an aerial body. And, indeed, if men set up reason as the only judge of supernatural things, it is incredible to think, that a body should be restored, that hath been burnt to ashes, and those ashes scattered in the wind; as history tells us was frequently done by the bodies of the saints in *Diocletian's* reign! or when drowned in the sea, and there devoured by several fishes, and those again devoured by others. But yet this is not to be objected to the almighty power of God, that gave them their first being: difficulties and impossibilities are for men, but not for him. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 8.

REFLECTION.

And must I rise again, wherever my body falls at death? Then, Lord, how am I concerned to get union with Christ while I live? By virtue thereof only, my resurrection can be made comfortable, and blessed to me. Ah! let my body lie where it will, in earth or sea; let my bones be scattered, and flesh devoured by worms or fish, I know thou canst, and wilt re-unite my scattered parts; and in this body I must stand before thine awful tribunal, to receive according to what I have done therein, 2 Cor. v. 10. Thou that commandest me to stand forth among the noblest rank of creatures, when I had no being, and savest my substance, being yet imperfect, canst as easily reduce me to that being again.

What though reason vote it impossible, and sense incredible? Though all these difficulties and incumbrances grow upon my faith, yet I know my body is not lost for ever; the sound of thy last and dreadful trumpet, shall awaken me: and thy mighty power, to which all things are possible, shall bring me before thy bar.

O Lord, I know that I shall stand in that great assembly at the last day, when multitudes, multitudes, even all the sons and daughters of Adam, shall appear together. O if I die Christless, it were good for me that there were no resurrection; for then those eyes that have been windows of lust, must behold Christ the Judge, not as a Redeemer, but as a Revenger. That tongue that hath vented so much of the filthiness of my heart, will then be struck speechless before him; and this flesh which I so

pampered and provided for, condemned to everlasting flames. O my God, let me make sure work for such a day! if I now get real union with thy Son, I shall awake with singing out of the dust; and then, as thou saidst to *Jacob*, so to me, when I go down into the sea, or grave, Gen. xlvi. 3, 4. "Fear not to go down into the deep; for I will surely bring thee up again."

THE POEM.

"It should not seem incredible to thee,
"That God should raise the dead in seas that be?
"We see in winter, swallows, worms and flies
"Depriv'd of life, yet in the spring they rise.
"What tho' your bodies sev'ral fish devour,
"Object not that to the Almighty pow'r.
"Some chymists in their art are so exact,
"That from one herb they usually extract
"Four diff'rent elements; what think ye then,
"Can pose that God, who gave this skill to men?
"The gard'ner can distinguish thirty kinds
"Of seeds from one another, tho' he finds
"Them mix'd together in the self-same dish;
"Much more can God distinguish flesh from fish.
"They seem as lost, but they again must live;
"The sea's a steward, and stewards account must give.
"Look what you are, when in the ocean drown'd,
"The very same at judgment you'll be found.
"I would not care where my vile body lies,
"Were I assur'd it shou'd with comfort rise."

CHAP. XXXI.

The ſeaman's greateſt danger's near the coaſt:
When we are neareſt heav'n, the danger's moſt.

OBSERVATION.

THOUGH ſeamen meet with violent ſtorms, yet if they have ſea room enough, they are not much diſmayed: but if they find themſelves near the ſhore, they look upon their condition as very dangerous: the ſight of the ſhore is to them, (as *Solomon* ſpeaks of the morning in another caſe) like the ſhadow of death, if not able to weather it. For one ſhip ſwallowed up in the ocean, many periſh upon the coaſt.

APPLICATION.

The greateſt ſtraits and difficulties that many ſaints meet with in all their lives, is when they come neareſt to heaven, and have almoſt finiſhed their courſe. Heaven, indeed, is a glorious place, the ſpacious, and royal manſion of the great king; but *difficilia quae pulchra*; it hath a ſtrait and narrow entrance, Luke xiii. 24. O the difficulty of arriving there! how many hard tugs in duty, what earneſt contention and ſtriving, even to an agony! as that word imports, Luke xiii. 24. Multitudes put forth, and by profeſſion are bound for this *fair ha-*

ven: but of the multitudes that put out, how few do arrive there? A man may set out by a glorious profession, with much resolution, and continue long therein; he may offer very fair for it, and not be far from the kingdom of God, and yet not be able to enter at the last, Mat. vii. 22.

Yea, and many of those who are sincere in their profession, and do arrive at last, yet come to heaven (as I may say) by the gates of hell; and put in, as a poor weather-beaten vessel comes into the harbour, more like a wreck than a ship, neither mast nor sail left. The righteous themselves are scarcely saved, *(i. e.)* they are saved with very much difficulty. They have not all an *abundant entrance*, as the apostle speaks, 2 Pet. i. 11.

"Some persons (as one well notes) are *afar off*, Eph. ii. 23. *(i. e.)* touched with no care of religion; some come near, but never enter, as semi-converts. See Matth. xii. 34. Others enter, but with great difficulty, they are saved as by fire, 1 Cor. iii. 13. Make an hard shift. But then there are some that go in with full sail before the wind, and have an abundant entrance: they go triumphing out of the world." Ah! when we come into the narrow channel, at the very point of entrance into life, the soul is then in the most serious frame; all things look with a new face; conscience scans our evidence most critically; then, also, Satan falls upon us, and makes his forest assults, and batteries. It is the last encounter; if they escape him now, they are gone out of his reach for ever: and if he cannot hinder their salvation, yet if he can but cloud their evening, and make them go groaning and howling out of the world, he reaches another end by it, even to confirm and prejudice the wicked and weaken the hands of others that are looking towards religion.

REFLECTION.

If this be ſo, how inevitable is my perdition, may the careleſs ſoul ſay? If they that ſtrive ſo much, and go ſo far, yet periſh at laſt; and if the righteous themſelves are ſcarcely ſaved, then where ſhall ſuch an ungodly creature as I appear? O Lord! if they that have made religion their buſineſs, and have been many years purſuing a work of mortification, have gone mourning after the Lord Jeſus, and walked humbly with God; yet if ſome of theſe have ſuch an hard tug at laſt, then what will become of ſuch a vain, ſenſual, careleſs, fleſh-pleaſing wretch as I have been?

Again; Do ſaints find it ſo ſtrait an entrance? Then, though I have well grounded hopes of ſafe arrival at laſt; yet let me look to it, that I do not increaſe the difficulty. Ah! they are the things that are now done, or omitted, that put conſcience into ſuch an agony then; for then it comes to review the life with the moſt ſerious eye. O let me not ſtick my death bed full of thorns, againſt I come to lie down upon it. O that I may turn to the wall, in that hour, as *Hezekiah* did, 2 Kings xx. 2, 3. and ſay, "Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart," &c.

THE POEM.

"After a tedious paſſage, ſaints deſcry
"The glorious ſhore, ſalvation being nigh:
"Death's long boat's launch'd, ready to ſet aſhore
"Their panting ſouls. O how they tug at oar,

" Longing to be at reſt! but then they find
" The hardeſt tug of all is yet behind.
" Juſt at the harbour's mouth they ſee the wreck
" Of ſouls there caſt away, and driven back.
" A world of dang'rous rocks before it lie;
" The harbour's barr'd, and now the winds blow high:
" Thoughts now ariſe, fears multiply apace;
" All things about them have another face.
" Life blazes, juſt like an expiring light,
" The ſoul's upon the lip prepar'd for flight.
" Death, till the reſurrection, tears and rends,
" Out of each other's arms, two parting friends,
" The ſoul and body. Ah! but more than ſo,
" The devil falls upon them e're they go,
" With new temptations, back'd with all his pow'r,
" And ſcruples, kept on purpoſe for that hour.
" This is the laſt encounter, now, or never;
" If he ſucceedeth now, they're gone for ever.
" Thus in they put, with hardſhip at the laſt,
" As ſhips out of a ſtorm, nor ſail, nor maſt:
" Yet ſome go in before a wind, and have
" Their ſtreamer of aſſurance flying brave.
" Lord, give me eaſier entrance; if thou pleaſe;
" Or if I may not there arrive with eaſe,
" Yet I beſeech thee, ſet me ſafe a-ſhore,
" Tho' ſtormy winds at harbour's mouth ſhould roar.

CHAP. XXXII.

How glad are ſeamen when they make the ſhore?
And ſaints, no leſs, when all their danger's o'er.

OBSERVATION.

WHAT joy is there among ſeamen, when at laſt, after a tedious and dangerous voyage,

they descry land, and see the desired haven before them? Then they turn out of their loathed cabins, and come upon open deck with much joy. Psalm cvii. 30. "Then they are glad, because they be quiet: So he bringeth them to their desired haven." Now they can reflect, with comfort, upon the many dangers they have past, *Olim haec meminisse juvabit*; it is sweet to recount them.

APPLICATION.

But O what a transcendant joy, yea, ravishing, will over-run the hearts of saints, when, after so many conflicts, temptations, and afflictions, they arrive in glory, and are harboured in heaven, where they shall rest forever! 2 Thess. i. 7. The scripture saith, "They shall sing the song of Moses, and of the Lamb," Rev. xv. 3. The song of Moses was a triumphant song, composed for the celebration of that glorious deliverance at the red sea. The saints are now fluctuating upon a troublesome and tempestuous sea; their hearts sometimes ready to sink, and die within them, at the apprehension of so many and great dangers and difficulties. Many a hard storm they ride out, and many straits and troubles they here encounter with, but at last they arrive at their desired and long expected haven, and then heaven rings and resounds with their joyful acclamations. And how can it be otherwise, when as soon as ever they set foot upon that glorious shore, Christ himself meets and receives them, with a "Come ye blessed of my Father," Matth. xxv. 34. O joyful voice! O much desired word!

faith Paraeus, what tribulation would not a man undergo for his word's ſake!

Beſides, then they are perfectly freed from all evils, whether of ſin or ſuffering, and perfectly filled with all deſired good. Now they ſhall join with that great aſſembly, in the high praiſes of God. O what a day will this be! if, ſaid a worthy divine, Diagoras died away with an exceſs of joy, whilſt he embraced his three ſons that were crowned as victors in the Olympic games in one day: and good old Simeon, when he ſaw Chriſt but in a body ſubject to the infirmities of our nature, cried out, "Now let thy ſervant depart in peace;" what unſpeakable joy will it be to the ſaints, to behold Chriſt in his glory, and ſee their godly relations alſo (to whoſe converſion, perhaps, they have been inſtrumental) all crowned, in one day, with everlaſting diadems of bliſs! and if the ſtars did, as Ignatus ſaith, make a choir, as it were, about that ſtar, that appeared at Chriſt's incarnation, and there is ſuch joy in heaven at the converſion of a ſinner; no wonder, then, the morning ſtars ſing together, and the ſons of God ſhout for joy, when the general aſſembly meet in heaven: O how will the arches of heaven ring, and echo, when the high praiſes of God ſhall be in the mouth of ſuch a congregation! then ſhall the ſaints be joyful in glory, and ſing aloud upon their beds of everlaſting reſt.

REFLECTION.

And is there ſuch a day approaching for the ſons of God, indeed! and have I [*authority*] to call my-

ſelf one of the number! John i. 12. O then let me not droop at preſent difficulties, nor hang down my hands when I meet with hardſhips in the way. O my ſoul, what a joyful day will this be! for at preſent we are toſſed upon an ocean of troubles, fears, and temptations; but theſe will make heaven the ſweeter.

Chear up, then, O my ſoul, thy ſalvation is now nearer than when thou firſt believedſt, Rom. xiii. 11. and it will not now be long e're I receive the end of my faith, 1 Pet. i. 9. and then it will be ſweet to reflect even upon theſe hardſhips in the way. Yet a few days more, and then comes that bleſſed day thou haſt ſo long waited and panted for. Oppoſe the glory of that day, O my ſoul, to thy preſent abaſures and ſufferings, as bleſſed Paul did, Rom. i. 18. and thou ſhalt ſee how it will ſhrink them all up to nothing; oppoſe the inheritance thou ſhalt receive in that day, to thy loſſes for Chriſt now; and ſee how joyfully it will make thee bear them, Heb. x. 34. oppoſe the honor that will be put upon thee in that day, to thy preſent reproaches, and ſee how eaſy it will make them to thee, 1 Cor. iv. 5. What condition can I be in, wherein the believing thoughts of this bleſſed day cannot relieve me?

Am I poor, here is that which anſwers poverty. Jam. iii. 5. "Hearken, my beloved brethren, "hath not God choſen the poor of this world, "rich in faith, and heirs of the kingdom?"

Am I tempted? here is relief againſt that, Rev. xii. 16. "Now is come ſalvation and ſtrength; "for the accuſer of our brethren is caſt down," &c.

Am I deſerted? here is a remedy for that too, Rev. xxii. 5. "And there ſhall be no night

" there," &c. Come then, my ſoul, let us enter upon our inheritance by degrees, and begin the life of heaven upon earth.

THE POEM.

" When Solomon in Iſrael firſt was king,
" Heaven's arches, earth's foundation ſeem'd to ring
" With joyful exclamations ? how much more
" Will heav'n reſound, when ſaints are come aſhore !
" How will the raviſh'd ſouls tranſported be,
" At the firſt glimpſe of Chriſt ! whom they ſhall ſee
" In all his glory ; and ſhall live and move,
" Like ſalamandors, in the fire of love.
" A flood of tears convey'd them to the gate
" Where endleſs joys receiv'd them. Now the date
" Of all their ſorrows's out ; henceforth they walk
" In robes of glory. Now there's no more talk
" Of fears, temptations, of that ſnare, or this :
" No ſerpent in that paradiſe doth hiſs.
" No more deſertions, troubled thoughts, or tears ;
" Chriſt's full enjoyment ſuperſedes thoſe fears.
" Delights of princes are all but toys
" To theſe delights, theſe are tranſcendent joys,
" The joys of Chriſt himſelf ; of what they are,
" An Angel's tongue wou'd ſtammer to declare.
" Were our conceptions clear, did their tongue go
" Unto their Ela, yet the note's too low.
" What ! paint the ſun too bright ! it cannot be ;
" Sure heaven ſuffers no hyperbole.
" My thoughts are ſwallow'd up, my muſe doth tire,
" And bangs her wings, conception ſoars no higher.
" Give me a place among thy children there,
" Altho' I ly with them in dungeon here.

A CONCLUDING SPEECH.

I HAVE now done, and am looking to heaven for a bleſſing upon theſe weak labours; what uſe you will make of them, I know not, but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you: and if it be not improved by you, be ſure it will be produced as a witneſs againſt you. Sirs, I beg you, in the name of Chriſt, before whom both you and I muſt ſhortly appear, that you receive not theſe things in vain. Did I know what other lawful means to uſe that might reach your hearts, they ſhould not be in vain to you; but I cannot do God's part of the work, nor your's: only I requeſt you all, both maſters, common men, and all others into whoſe hands this ſhall come, that you will lay to heart what you read; pray unto him that hath the key of the houſe of David, that openeth and no man ſhutteth, to open your hearts to give entertainment to theſe truths. Alas! if you apply it not to yourſelves, I have laboured to no purpoſe; the pen of the ſcribe is in vain: but God may make ſuch an application of them, in one ſtorm or another, as may make your heart to tremble. O ſirs! when death and eternity look you in the face, conſcience may reflect upon theſe things to your horror and amazement, and make you cry out, as Prov. v. 12, 13, "How have I "hated knowledge, and my heart deſpiſed reproof!

" and have not obeyed the voice of my teacher, " nor inclined my ears to them that inſtructed " me ?" And O what a dreadful ſhrick will ſuch ſouls give, when the Lord opens their eyes to ſee that miſery that they are here warned of. But if the Lord ſhall bleſs theſe things, to your converſion, then we may ſay to you, as Moſes did to Zebulun, the mariners tribe, Deut. xxxiii. 12. " Rejoice " Zebulun in thy going out." The Lord will be with you, which way ſoever you turn yourſelves ; and being in the boſom of the covenant, you are ſafe in the midſt of all dangers. O thou, that art the Father of ſpirits, that formedſt and canſt eaſily reform the heart, open thou the blind eye, unſtop the deaf ear, let the world take hold upon the heart. If thou wilt but ſay the word, theſe weak labours ſhall proſper, to bring home many loſt ſouls unto thee.

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